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The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

VOL. III. No. 6.

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In order to increase the value of the Digest, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

THE A B C OF MONEY.

ANDREW CARNEGIE.

North American Review, New York, June.

IN times past, when people only tilled the soil, and commerce and manufactures had not yet developed, men having few wants, got along without "money" by exchanging the articles themselves when they needed something which they had not. The farmer who wanted a pair of shoes gave so many bushels of corn for them, and his wife bought her bonnet by giving so many bushels of potatoes for it; thus all sales and purchases were made by exchanging articles—by barter.

With increased population and wants, this plan became very inconvenient. One man in the district then started a general store and kept on hand a great many of the things which were most wanted, and took for these any of the articles which the farmer had to give in exchange. This was a long step in advance, for the farmer when he wanted a dozen different things had no longer to search for as many different people who would supply his wants and take his products in exchange. He would go directly to the one store-keeper, and for any of his agricultural products he could get most of the things he

desired. It did not matter to the store-keeper whether he gave to the farmer tea or coffee, blankets or a hayrake; nor did it matter what articles he took from the farmer so long as he could send them away to the city and get for them other things which he wanted. The farmer could even pay the wages of his hired men by giving them orders on the store for such things as they needed. No dollars appear yet; all is still barter—exchange of articles—very inconvenient and very costly, because the agricultural articles given in exchange had to be hauled about and were always changing in value.

Just here I may remark that the store-keeper liked to take one article from the farmer better than another; that article being the one for which he could find the best customers—something that was most in demand. In Virginia that article was tobacco; over a great portion of our country it was wheat—whence comes the saying, "as good as wheat." It was taken everywhere because it could be most readily disposed of for anything else desired. When Judge Mellon's father bought his farm near Pittsburgh, he agreed to pay, not in "dollars," but in "sacks of wheat"—so many sacks every year. This was not so very long ago.

What we now call "money" was not much used then in the West or South, but in its absence experience had driven the people to select some one article to use for exchanging other articles, and that was wheat in Pennsylvania and tobacco in Virginia. This was not done through any legislation or because of any liking for one article above another, but simply because experience had proved the necessity for making the one thing serve as "money" which had shown itself best as a basis in paying for a farm or for effecting any exchange of things, and different articles were found best for the purpose in different regions.

Observe that in all cases human society chooses for that basis-article which we call "money" that which fluctuates least in price, is the most generally used or desired, is in the greatest, most general, and most constant demand, and has value in itself. "Money" is only a word meaning the article used as the basis-article for exchanging all other articles. An article is not first made valuable by law and then elected to be money. The article first proves itself valuable and best suited for the purpose, and so becomes of itself and in itself the basis-article—money. It elects itself. Wheat and tobacco were just as clearly "money" when used as the basis-article as gold and silver are "money" now.

We take a further step. It is evident that we could not possibly get along to-day with grain or tobacco as "money." Metals have proved their superiority. They do not decay, do not change in value so rapidly, and they share with wheat and tobacco the one essential quality of having value in themselves for other purposes than for the mere basis of exchange. The one essential quality needed in the article used as a basis for exchanging all other articles is fixity of value.

We have proceeded so far that we have now dropped all perishable articles and made metals our "money." But another great step had to be taken. Civilized nations soon felt the need of having their governments take certain quantities of the metals and stamp upon them evidence of their weight, purity, and real value. Thus came the *coinage* of metals into "money"—a great advance. People then knew at sight the exact value of each piece, and could no longer be deceived by short weight or alloy. Note that the government stamp did not add any *value* to the coin; it only told the people the market value of the metal in each coin, just what the metal—the raw material—could be sold for as metal and not as "money."

An ideally perfect article for use as money is one that never

changes. This is essential for the protection of the workers, the farmers, mechanics, and all who labor; for nothing tends to make every exchange of articles a speculation so much as "money" which changes in value, and in the game of speculation the masses of the people are always sure to be beaten by the few who deal in money and know most about it.

It was found that more than two metals were necessary to meet all requirements. It would be unwise to make a gold coin for any smaller sum than one dollar, for the coin would be too small; and we could not use a silver coin for more than one dollar, because it would be too large. So it was found that we could not use silver conveniently for less than ten-cent coins, and we had to take metals less valuable than silver for our five-cent, two-cent, and one-cent coins—the effort in regard to every coin being to put metal in it as nearly as possible to the full amount of what the government stamp said the coin was worth.

In the milled-edge metal coins, one would think that perfection had been reached, and "honest money" assured. Yet one way was found to defraud the people even when such coin was used. The coins have sometimes been "debased" by needy governments after exhausting wars or pestilence, when countries were really too poor or too weak to recover from their misfortunes. A coin is said to be "debased" when it does not possess metal enough to bring in the open market the sum stamped upon it by the government. Nations of first rank in our day do not fall so low as to debase their coin. I must pause to make an exception to this statement, and I hang my head in shame as I write it—the Republic of the United States. Every one of its silver dollars is a debased coin. When a government issues debased coin it takes leave of all that experience has proved to be sound in regard to money. Sound finance requires that the government should certify only to the real value possessed by each coin issued from its mints, so that the people may not be cheated. Every time the government stamps the words "One Dollar" upon $371\frac{1}{4}$ grains of silver, it stamps a lie; disgraceful, but, alas! too true, for the silver in it is worth to-day not a dollar, but only seventy-eight cents.

Only two metals are used among civilized nations as the standard metal—gold in some countries, silver in others. No country can have two standards. Centuries ago silver was adopted as the standard in China, India, and Japan, and more recently in the South American republics; and it is still the standard in those countries. The principal nations of Europe and our own country, being further advanced and having much greater business transactions, found the necessity of using as a standard a more valuable metal than silver, and gold was adopted; but, silver being used as money in many parts of the world as the standard and used in the gold-basis countries for "small change," it was advisable for these nations to agree upon the value in gold which would be accorded to silver, and this was fixed at fifteen and one-half ounces of silver to one of gold. This was then as nearly as possible the *relative market value of the two metals*. No attempt was made to give to silver more than its inherent value. Moreover each nation agreed that when the agreement came to an end it would redeem in gold, at the value fixed, all the silver coin it had issued.

I now speak of another quality which gold as a basis-metal has proved itself to possess. The whole world has such confidence in its fixity of value that there has been built upon it a tower of "credit" so high, so vast, that all the silver and gold in the United States, and all the greenbacks and notes issued by the government, only perform 8 per cent, of the exchanges of the country. Ninety-two per cent, of all the business is done with bits of paper—checks, drafts. All are satisfied with these bits of paper, for they know that if they want the "money"—the real coin—they have only to present the check at the bank for that purpose; and, most vital of all, everyone is confident that the basis-article cannot change in value.

When, therefore, people clamor for more "money" to be put

in circulation, that is, for more of the article which we use to effect an exchange of articles, you see that more "money" is not so much what is needed. Nobody who has wheat or other property to sell has any trouble for want of "money" in the hands of the buyer with which to effect the exchange. We had a very severe financial disturbance in this country only three months ago. "Money," it was said could not be had for business purposes; but it was not the metal itself that was lacking, but "credit," confidence, for upon that, as you have seen, all business is done, except small purchases and payments. There was about as much money in the country in January as there is at this writing. It was not the want of "money," then, that caused the trouble. Credit, the foundation upon which stood the ninety-two thousand of every hundred thousand dollars of business, had been shaken.

"How came our country to have 312,000,000 of silver dollars in its vaults, like France, instead of having its reserves in the sure gold, like our rival, Great Britain, when, like her, we have gold as our basis?" This important question is thus answered: Silver had fallen in value, and was likely to fall still more. European nations were loaded down with many hundreds of millions of dollars, and all anxious to get rid of it. Owners of silver and silver mines were alarmed; what was to be done to prop up the falling metal? Evidently the government was the only power that could undertake the task; and towards that end all the influence and resources of the silver power were bent—alas! with eminent success; for the masses of the people were represented as in favor of silver. If this be true they were going with the speculators against their own interests, in the most direct way possible.

The government did undertake the task by purchasing four and a half million ounces of silver per month. The price advanced because many mistaken people bought silver upon speculation before the Bill passed. Silver rose from 96 to 121—almost to its old rate in gold. The Bill passed, and silver is now back from 121 to 97, and here we are again. So far from the government purchases having raised the value of silver, the government could not to-day sell the \$313,000,000 worth it has in its vaults without losing some millions upon the price it has paid the silver-owners for it. Your government is being used as a tool to enrich the owners of silver and silver mines. Four and a half millions of your earnings are taken through taxes every month in the effort to bolster a metal by paying higher prices for it than it could otherwise command. This is bad indeed, but hardly worth mentioning when compared with the danger of panic and disaster it brings with it through the probable banishment of the steady gold basis, and the introduction of the unstable basis of silver. The fate of the Argentine and other South American republics should warn our country from such dangerous ground before it is too late.

Should the "Free Coinage Bill," which silver men are now urging, become a law, the owner of the silver will then get a dollar for every seventy-eight cents worth of his silver. Do you think he will give any of his dollars so obtained to you, except in payment for property or services?

Republican and Protectionist as I am, if in the next Presidential election I have to vote for a man in favor of silver and protection, or for a man in favor of the gold standard and free trade, I shall vote and work for the latter; because my judgment tells me that even the tariff is not so important for the good of the country as the maintenance of the highest standard for the money of the people.

One word of advice to the people. Unless the government ceases to burden itself month by month with more silver, or if the "free coinage" measure be likely to become law, *avoid silver*; when you lay by anything, let it be gold; when you deposit in the savings-bank let it be a *gold* deposit—ask the bank to give you a gold receipt therefor. The poor should take no risk. If you do not thus act promptly, you will find no gold left for you. There is danger ahead.

THE FUTURE KINGDOM OF ZAMBESI AND ITS FOUNDER.

Grenzboten, Leipzig, May.

THING that has always been incomprehensible to me is the trick of the Indian conjurers in which they plant a kernel in the soil, and make the tree with leaves and branches grow up before your eyes.

Just now the press and telegraph are discussing a politico-industrial miracle in Southern Africa, which, in the rapidity of its development, rivals the botanical miracle of the Indian Magi. On an area approximately as large as Germany and Austro-Hungary together, in the heart of Africa, in the Tropics, without railways, without roads, without (as far as is known) navigable streams, without any white population, there has arisen within the last half year, a great, powerful inland kingdom, organized on the methods of modern civilization, though separated, both from the Atlantic and the Indian oceans, by territories at least several hundred English miles wide, and occupied by rival and hostile tribes, and from South Africa by impassable distance.

The organization of this latest addition to the family of States is not yet complete, but its outlines are distinguishable, it is crystallizing itself from the surrounding chaos, it stretches and strains after an organization, it is not yet fully on its feet, but it is rising.

This country of the future is called Zambesi; and Cecil Rhodes is at once the prophet and creator, the man in whose fertile brain the thought germinated, under whose magic wand the seed sprang into existence as a State.

The boundaries of this new country on the South are the Transvaal and Bechuanaland, on the north, the Congo State and German East Africa, on the east and west, the Portuguese Coast Territory.

Only a few years ago, it would have been impossible to have conceived what would have been deemed a madder idea than the establishment of a modern kingdom, in this darkest, uninvestigated, and then impenetrable portion of the Dark Continent. The warlike character of the natives and the difficulties of transport rendered the acquisition of this country too costly an undertaking even for a wealthy country like England.

Cecil Rhodes appears to have had his plans under contemplation for a considerable period. In 1884 he won over Sir Hercules Robinson to the annexation of British Bechuanaland, and himself directed the Warren expedition for the expulsion of the Boers, who were denounced as filibusters and freebooters, from Goschen and Stellaland. By these measures he secured himself an unimpeded passage to the interior of the country.

With the same object, he succeeded in 1885 in bringing the remainder of Bechuanaland, westward to the 20th meridian and northward to the 22d parallel, under British protection.

In the next following years one would have supposed that Cecil Rhodes would have had his hands full with the gigantic enterprise of amalgamating all the Kimberly diamond mines, but he kept his eye on the North, and it was due to his efforts with Sir Hercules Robinson, that in 1888 the country between the Transvaal and Zambesi was declared under English influence, thus dealing a deathblow to the hopes of the South African Republic to extend its territory northwards.

Rhodes then, in concert with a Mr. Rudd and Herr Beit (a German), secured a nominally exclusive right of gold-seeking from the Matabela Prince Lobengula.

When Lobengula heard of the proclamation which declared his country under English influence, he was angry, and refused the 1,000 Henry-Martins that had been voted him by the Cape Parliament. But there is little to fear from Lobengula: he gets a pension of £1,200 a year from the English in monthly instalments, and if anything rouses his anger in the course of the month, he would be certain to deter reprisals until after he had

got his next instalment, and afford opportunity for mollifying him. His troops, however, 15,000 strong, might easily be provoked to action, and if blood once flows, it will be followed by a war of extermination.

Lobengula instead of trying to check the influx of gold-seekers into his own territory, diverted them to Masonaland. But as the Matabelans engage in cattle and slave hunting, after the close of the rainy season in April, it is always possible that they may come in contact with the gold-seekers in Masonaland, and strife ensue. But last May a well-equipped pioneer expedition of some hundred whites started from Bechuana for Masonaland, making an easterly detour of Matabeles, and, contrary to all expectation, returned in September, without encountering any opposition.

Under the administration of Sir Hercules Robinson, Rhodes obtained a charter with extended royal privileges for his newly established *British South African Company*. This charter was completed in Oct., 1889, and gave to the company, as the principal field of operations, the whole region north of British Bechuanaland, westward and northward from the South African Republic, west from the Portuguese coast possessions, —along with the Bechuana Protectorate including the wilderness, which the Matabeles had taken possession of along their border.

Rhodes did not concern himself immediately with Bechuana or Matabele, but at once set up his government and erected Fort Salisbury, not far from Mount Hampden, in a region which until lately was generally regarded as under Portuguese influence.

He went on the approved maxim, *commencer à prendre et disputer après* without allowing himself to be deterred by the maxim that *qui trop embrasse mal étreint*. He has his hand in every pie, but never loses sight for a moment of the goal of his ambition. Conciliatory, winning, distributing gold with lavish hand, and where these means are not available, seizing remorselessly. According to Rhodes the time is fast approaching when every acre of land on the earth's surface will command a price, and, although to the onlooker he appears to endanger everything by grasping too much, he exhibits great tact and prudence, and has, so far, met with unexampled good fortune. To the principal portion of his kingdom, he has, however, so far, only paper rights.

Among the most distinguished of these documents are those on international rights and especially on State treaties. He takes his stand on either or both when it suits his convenience, but in his dealing with the Portuguese he makes no scruple about destroying them, as a preparatory step to new treaties which shall admit of his extending his territory towards the coast. One of his favorite methods is to take possession and thus secure nine points of the law in his favor. In anticipation of such movements, he first issues a proclamation which renders the coveted territory disputable. For the interior of his country he has the security of the English charter, and for disputable boundary lands he has generally formal papers, with the remark that the ink mark at the bottom is the impression of a certain ruler's thumb. Moreover, he has not scrupled to arm natives for a war with the Portuguese, which is of course a breach of international law.

He has already pressed the Portuguese back from the 31st to the 32d meridian and insists on their withdrawal to the 33d. He is now within two degrees of the mouths of the Pungwa and Busi rivers, and it is not probable that he will rest until he shall have provided an outlet for his country to the coast.

Rhodes is unquestionably in some respects a remarkable man; the whole Cape Colony is with him, and he can rely on the support of both political parties; he has deposed Paul Krüger (the President of the Boer Republic) from his prophet's stool, and, what was deemed impossible, he has maintained the peace with the wild Matabeles for a year, as he has with all the other native races, and he has dispossessed Portugal of some of her most desirable possessions without actually coming to blows. But he is treading a path beset with dangers, and if he fall it will be a collapse such as South Africa has never yet experienced.

But Rhodes and failure are never associated in the minds of the people of South Africa.

CYPRUS.

Edinburgh Review, April to June.

SINCE the publication of the Anglo-Turkish Convention of 1878 disclosed to an astonished Europe that Cyprus had passed under English control, successive British administrations have done but little either for the Cypriotes or for the Turks or even for the English; and the history of our twelve years' occupation of the island is a record of wasted opportunities, of disappointed hopes, of loss of *prestige*, of loss of self-respect, and of loss of that power to do good which is the proudest privilege of a great nation. We went to Cyprus to revolutionize Western Asia, to reform the Ottoman Empire, and to offer an example of good government and liberal administration to the whole of the Levant. Eastern Europe, as well as Western Asia, was to marvel and rejoice at the spectacle of the green pastures and the golden crops, the industrial enterprise and the commercial activity, which were to follow the supplanting of the banner of the Crescent by the standard of St. George in the Island of Richard Cœur de Lion. Imperialism and the regeneration of islands may be a very noble if not always a very prudent policy, and it has many honest admirers; but an enlargement of territory with a curtailment of responsibilities, an increase of acreage with a restriction of cultivation, an assumption of protectorates and a withdrawal of protection, constitute but a cheap and pinchbeck imperialism, that does honor neither to suzerain nor to subject, and can be admired by none but the enemies of England.

Of the spirit in which the English Government and the English people accepted the welcome burden of Cyprus in 1878 there can be no doubt whatever. The island, we were told, had been shamefully governed, oppressed, secluded, and starved by the Turks. It was to be handsomely administered, enriched, and thrown open to the world by the English. Harbors were to be built, roads made, trees planted, capital attracted, and "oppressive taxes remitted." Cyprus, according to no less a personage than Sir Stafford Northcote, speaking as Chancellor of the Exchequer in August, 1878, was to be "a burden to England."

It is pitiable to turn to the reality of 1890, when the utmost that Lord Knutsford can say concerning the condition of Cyprus is that, since the English took possession of the Island, "there is no evidence of permanent retrogression."

This is certainly faint praise. Condemnation could scarcely be so severe. But the roads, the harbors, the barracks, the irrigation works, the improved husbandry, the foreign capital, the enriched Cypriotes—where are they? They are not even in the Blue Books. They certainly have no existence in fact.

After twelve years of English administration, Nicosia, the capital city, and Limassol, the principal seaport and the only permanent station for British troops, are still unconnected by a road. The total distance between the two towns is fifty-nine English miles. There is no direct communication of the Island with England or even with Egypt. To reafforest Cyprus is a matter of the first importance. The Turks cut down trees and the English have not planted. Of manufacturing industries Cyprus possesses not a single one. The principal crop of the Island, and for many years the chief article of export, was corn. The value of the corn exported has fallen from £80,000 in 1881, and £74,000 in 1882, to £27,000 in 1889. The cultivation of tobacco is discouraged.

In this lamentable condition of things the Cypriotes petitioned for relief. So relief was given to them. They requested material help in the establishment of schools of agriculture; an agricultural bank, irrigation works, the planting of trees, the encouragement of the growth of tobacco. In place of these things or any of them, the Cypriotes received what?—a constitution with a parliament. The Cyprus constitution was a sham gift. The recipient received that which he did not want,

and was unable to put to any good use. The gift had the fate of all shams. It made the giver contemptible and the receiver ungrateful. Cyprus in 1881 asked for bread, and we gave her, in response to her petition, not a stone—nothing so substantial—but a very feather, a plume of finery to stick into her poor and ragged turban. The Cypriote is as hungry, nay, hungrier than ever for the bread that might satisfy him; and when he looks at the valueless and inappropriate ornament that flutters uselessly over his head, he feels not only hungry but ridiculous.

The most important factor, however, in the fortunes of Cyprus is that which is incorrectly and delusively called the Turkish Tribute. By an "Annex" signed some three weeks after the Convention of 1878, it was provided that "England will pay to the Porte whatever is the present excess of revenue over expenditure in the island; this excess to be calculated upon and determined by the average of the last five years, stated to be 22,936 purses, to be duly verified hereafter." This due verification led to endless negotiation and interminable trouble. It took more than four years to ascertain what sum was to be paid. This sum was finally settled at £92,686 a year. The English Government informed Turkey—not a little to her chagrin—that the sum agreed upon would be paid every twelve months, with exemplary punctuality, not into the *Khaznidieh* at Stamboul, but into the Bank of England in London, for the benefit of the English and French bondholders of the 1855 loan to Turkey! A sharp operation, truly! But Turkey could not help herself, and could do nothing but swallow the pill with a wry face.

Turkey, however, has had company in swallowing disagreeable pills. England not only intercepts the sum agreed to be paid the Turk, but has shifted the burden of payment to the shoulders of the Cypriotes. The annual payment was to be made by England, not Cyprus. Notwithstanding, the revenues of Cyprus are every year applied to the payment of this amount—an amount wholly out of proportion to the revenue of the Island. Taxes in the Island include every known device for raising revenue, from the simplest and most ancient, namely, a poll-tax and a tithe, to the most modern, namely, an income tax, and stamps on the written transactions of daily life. Of the money thus raised not a penny is spent on the Island, but the whole of it is carried off to the Bank of England, for the benefit of the bondholders of a loan made to Turkey more than thirty-five years ago.

"It is impossible," says Lord Brassey, probably as fair and as competent a witness as could be found, "that the condition of Cyprus can materially improve so long as it remains subject to an annual tribute to the Ottoman Empire. England should pay the tribute, remit all injurious taxes, and make Cyprus a free port, the Hong Kong and Singapore of the Eastern Mediterranean."

Yet, after all, the most true, as well as the most strange, explanation of the unsatisfactory condition of Cyprus at the present day is that, in spite of its brand new constitution, in spite of *doctrinaires* and despatches, in spite of secretaries of state and blue books, and reports and statistics, Cyprus is the worst governed island in the British dominion. For Cyprus is ruled neither by its own Legislative Council, nor by its High Commissioner, nor even by the Colonial Office. Each one of these would take a more or less intelligent interest in the ultimate, as well as the immediate, welfare of the country. It is governed solely by the Lords Commissioners of Her Majesty's Treasury at Whitehall. My lords know nothing and care nothing about Cyprus. It is scarcely their business to do so; it is certainly not their pleasure. Their business, as understood or interpreted by themselves, is, year after year and without a thought for the future, to screw the very last piastre out of the islander on account of the "tribute."

Had Cyprus fallen into the hands of some other Power not more richly endowed than Great Britain, and with far inferior

maritime interests, we know what efforts and sacrifices would have been made to convert the Island into a naval stronghold, commanding the Levantine Sea and the adjacent coasts of Syria and Egypt, and to open it to the trade and traffic of the world. With a little more foresight, and a little more liberality, Cyprus might become a possession not inferior in value to Malta, and superior to Corfu. England alone has chosen to leave the work undone.

WILL INDIA REMAIN ENGLISH?

DANIEL BELLET.

La Nouvelle Revue, Paris, May 15.

RECENTLY, Doctor Harmand, French Consul at Calcutta, in describing the present condition of the English government of India, eulogized the results attained by the English in their immense empire of 250,000,000 souls; and offered that organization as a model to be followed in the administration of our colony in Indo-China.

The results attained by Great Britain appear, in fact, perfectly admirable. It is true that the conquest of India by the English has been facilitated by the diversity in religions and race as well as the physical constitution of the country; by the multiplied differences among the regions and the products of the soil. The invader has not had to struggle with the cohesion of a combined nationality; and he has been able to profit by the lessons and instruction given him by the partial success of the representatives of France in this part of Asia. But, whatever may have made easy the victorious advance of the English, the result is not less evident, at least from the commercial point of view. In less than thirty years the progress of commerce in the Asiatic peninsula has been marvelous; in 1857 this commercial movement amounted to 1,375,000,000 francs; to-day it has reached 4,076,000,000.

Is it quite certain, however, that this situation, so favorable in appearance, will last? Is it, at bottom, entirely satisfactory, if we do not stop at appearances, but study Indian society deeply? The merchants of the City of London may be happy to see the market offered them by this densely populated country; but does the Indian appear truly disposed to continue furnishing the merchants with large profits? Ought not England, which has seen the Mutiny of 1857, be constantly on the watch? Does she hope that the grudges are all dead, and that these populations have made up their mind to submit to the yoke of the foreigner?

To be sure, of all the taxes collected in India—very burdensome taxes for the native cultivator (if we can believe English authorities, notably the *Contemporary Review*)—of all the this money coming from the Indian's pocket, the English government has tried to make the best use. By an astute policy, it desired to show the inhabitants that the taxes which they pay are employed in the interest of their country only, are devoted to public works of all sorts, to irrigating or other canals, to railways. England, it is true, is obliged for its own protection to multiply railways; nevertheless the network of railways which now covers India—about 17,250 miles—is an immense benefit to the inhabitants.

Is the native population satisfied with the use to which its money has been put? That is doubtful. Besides, do these iron roads in fact increase the commercial or industrial prosperity of the country?

The railways enable Great Britain to send all her manufactured products, beginning with the cottonades of Manchester, to the very heart of India. These products can be sold at lower prices than the native productions. The Indian, impoverished by the taxes, wants to buy as cheaply as possible and ceases to buy of the native manufacturer; the Indian weavers have been obliged to abandon their occupation, as have all others manufacturing things they can no longer sell. Not being able to live by his work the native falls into misery, and

discontent increases. The railways have ruined those who paid for their construction.

The fact is undeniable, and is clearly shown in English books, especially those of Messrs. Cunningham and Stobie; Indian society grows poorer and poorer, while taxes increase in inverse ratio to production. The agriculturist is obliged to borrow money at 40 or 60 per cent. interest. The want of money is general; the crisis is imminent. On this subject should be read the volume of Mr. Stobie, entitled: "Actual Life in Bengal."

It may be asked how it happens that the actual organization of India exists as it is, and how the populations of India permit laws to be made for them by the few English functionaries who represent Great Britain. The only answer can be that it is a sort of miracle, and that is the word by which English writers describe the situation. They point out the formidable disproportion between the number of foreigners and the native population. Says an English writer of authority in the *Contemporary Review*:

"The population of Bengal is twice that of France; the Hindoos are more numerous than the whites of the United States; the Mahrattas would people the whole of Spain; the population of the Punjab and Scinde would cover a country twice as large as Turkey; and all these peoples constitute the principal divisions only of British India."

The whole administrative force to govern 250,000,000 people, comprises about 1,500 persons. Perhaps, it may be thought that the army there is imposing. Not at all. Since 1860, the locally organized European army has disappeared. There are three corps d'armées of sepoys, one in each of the provinces of Bombay, Madras, and Bengal, amounting in all to 125,000 men. Since the Mutiny of 1857 these native soldiers cannot be implicitly relied on. The only really trustworthy element in the Indian army is the Queen's troops, comprising generally from 63,000 to 65,000 men, of whom 4,400 are officers.

The sole thing which has retarded the final insurrection which threatens the English empire in India, is the existence of castes, separated from each other by almost impassable barriers. Yet, as Elisée Reclus has remarked, in the masterly pages in which he describes the vast British colonial empire, all the castes combined in 1857 to make common cause against the foreign invader. What prevents the castes from combining again, as they did in 1857?

The fears I express for the future of England in India are not the product of my imagination, but are the result of reading English publications. England has tried to attach the Hindoos to her by instructing them. There are now in the East Indies, four European universities, 127,000 schools, and 3,000,000 pupils; the sum of 50,000,000 francs is spent on instruction, primary, secondary, and higher. The English, however, best entitled to judge of the matter, do not speak in praise of the results of this education. The Indian, they say, becomes sharper and more cunning, but deteriorates in morality. He has lost the belief of his fathers, without acquiring anything to take the place of that belief. His honesty is based only on fear of the policeman and his club. European education has made the good Hindoo a terrible enemy.

The situation is then strained. To make matters worse, manufactures the most diverse are established in India, which compete with manufactures of the same kind in England. The crisis would be terrible, if by any economic and political causes, the markets of India should be closed to English producers. In a recent speech, Lord Dufferin put in a strong light the importance of the commercial relations between the two countries. The transactions represent a value of 1,540,000,000 francs, that is to say, greater than the amount of transactions with any country, except the United States.

Is the crisis imminent? Alarming symptoms manifest themselves; Wilfred Scawen Blunt, Hyndmann, Dacosta, Stobie, Cotton do not conceal the uneasiness they feel. Mr. Meredith Townsend, an Englishman, asserts that the end of the British Empire of India is near at hand.

TOWN AND VILLAGE GOVERNMENT.

HENRY LOOMIS NELSON.

Harper's Monthly, New York, June.

NEW ENGLAND is the only part of the United States where that most democratic institution of our race—the town meeting—is the basis of the government of the State. The institution exists in the Middle States and in the West, but nowhere else than in New England do the people absolutely enact the by-laws of the town without the interposition of representatives. In almost every respect the town is the political unit of a New England State, and the county is the political unit of representation in the other sections of the country.

In view of a certain confusion of terms which obtains in our political and legal literature, and has even found its way into State constitutions, it seems necessary to explain the difference between a town and a municipality. A town, or township, is the smallest geographical division of a State. The towns are constituent parts of a county. A municipality is a corporation. It may be a city or it may be a village. Its rights and powers are granted to it by the State in a charter or in a general law. If it is a village, it is part of a town, and its people pay a town tax.

The public business which most immediately and directly affects the individuals of a town is conducted by the people themselves in their annual assemblies. The town officers simply obey the directions given at the town meeting, do as their fellow-townsmen bid them, mend the highways and repair and build their bridges in the manner and at the cost agreed upon by the voters.

The public business of a municipality is transacted by agents—a board of trustees, the members of which are usually elected on partisan grounds. The functions of these trustees are partly administrative and partly legislative. The amount of money at their disposition is fixed, but they have full discretion as to the method of its expenditure.

Wherever the village corporation exists, the town, or township, loses its primacy. The village is the rural municipality, and, as it usually includes within its borders very much the larger portion of the town, the village affairs are the more engrossing, while the public business of the larger territory suffers proportionately. In the Middle and Western States the town meeting is annually held, but very few of the townsmen attend.

In the State of New York a settlement of 1,000 or 1,500 people will be a village. In New England, where municipalities smaller than cities are unknown, such a community will be simply part of the town. In the one, the streets, bridges, sewers, and schools will be built and maintained by agents, who are generally political workers, and who often have very little pecuniary interest in the village; in the second, these matters will be attended to by the people at their annual meetings.

What are the effects of these two systems upon the institutions and character of the people? How do the two methods modify the county and State governments which rest upon them? Is the village or the town the better and more economically governed? Which has the better roads and the more substantial bridges? In what section of the country is local government purest and most thorough? Where is the best school system to be found? Where are the people least dependent upon individual or private corporations for their water supply? In what settlements do we find the most efficient fire and police protection?

A significant effect of the two systems may be found in the character and number of the State constitutions. The constitution of a State based on the town is more fundamental and less particular than that based on the county. The New England States have made fewer constitutional changes than the older Middle and Southern States. Many of the newer Western

States have had more constitutions than the oldest of the Eastern States. Moreover, it has been found necessary in States without the town meeting to insert in the fundamental law provisions which have the character of local legislation, and especially limitations upon the power of municipalities to incur or increase indebtedness. These provisions indicate that the people, having no direct control over their local business, have been compelled, in order to correct abuses, to abolish or qualify certain powers which have heretofore been exercised, not only by local authorities, but by the Legislature itself.

While town government has been economical, village government has been extravagant and inefficient. In order to provide for important public works, local debts are contracted. When a New England rural town raises money in this manner, its expenditure is jealously scrutinized by the town meeting, and the people are pretty sure to get the worth of the money which they borrow as well as of that which they raise by taxation; village government being wasteful, debts grow rapidly, and this fact accounts for constitutional limitations upon the borrowing power.

The influence of the town-meeting government upon the physical characteristics of the country, upon the highways and bridges, and upon the appearance of the villages is familiar to all who have traveled through New England. The excellent roads, the staunch bridges, the trim, tree-shaded streets, the universal signs of thrift and of the people's pride in the outward aspect of their villages, are too well known to be dwelt upon.

Other questions mooted can best be answered by a comparison between two typical places, one in New York, the other in Massachusetts.

In the neighborhood of New York City is a village where dwell much the larger portion of the good people of the township in which the village is situated. Its streets are mud-holes, its town-hall is an ugly, ill-cared-for fire trap, its police and fire departments are inefficient, its expenses are enormous. One thing may be said in its favor—its school buildings are creditable. The wretched streets of this village—about twenty miles in length—cost in 1889 \$11,000.

Woburn is nearest like the New York village in population and in propinquity to a large city. The roads of Woburn, with a population of 10,931, cost \$7,000. The Massachusetts town owns its water-works; the New York village does not. It cost the former much less than \$2,000 a year to light its streets; it cost the latter \$11,000. The New York village owns too school-houses, a town-hall, and two engine houses; Woburn owned, ten years ago, a town-house, an almshouse, a town farm and hospital, a library (a gift), seven fire-department houses, and 14 school-houses. The annual cost of maintaining the schools was about the same in town and village—\$30,000. The cost of the efficient town fire department was \$7,500; that of the inefficient village department was between \$3,000 and \$4,000. The village maintains a police captain and two officers at a cost of \$3,146; the town maintained a chief, three regular officers, eight special policemen for Sundays, and 17 for duty at factories, etc., at a cost of \$4,535. These facts declare the practical wisdom of the town meeting, and the crudeness and inefficiency of the incorporated village.

The town meeting has also developed an intelligent, active-minded, alert, public-spirited people. Participation in public business has induced a patriotic interest in the art of government. The New England townsman knows how to transact public business. It would be difficult to find in a New England community a man who cannot take charge of a public meeting, and conduct its proceedings with some regard to the forms that are observed in parliamentary bodies. The effect of this is precisely what might be anticipated. The man of the New England town is equipped for the larger stage of the State or nation. The tyro from New York who is sent to Congress must learn the lesson which the other acquired in the town meeting.

SOCIOLOGICAL.

A WORKING-DAY OF EIGHT HOURS.

PAUL LEROY-BEAULIEU.

L'Economiste Français, Paris, May 9.

IF the dreaded First of May, had been everywhere as devoid of animation as at Paris, if in all the towns of France and Europe the workmen generally had remained, as in our metropolis, in their workshops attending to their duties, the day on which so much evil was expected would have fallen into discredit, and after two or three years it would not have differed from the other three hundred working days of the year. Unfortunately, in one place in France, the day was marked by grave disorder. At Fourmies the mob attacked the defenders of public order with stones. The troops attacked were even too patient. Finding, however, that their patience was being abused and that the stoning continued, the troops could do nothing less than disperse the crowd. In the *mêlée* six or seven women and children, sad to say, were killed, as also two or three ringleaders.

The Chamber of Deputies was deeply moved by what had occurred, and various propositions were immediately submitted by the members. The various propositions, hastily and badly conceived, seemed to indicate that the members had lost their heads.

One of these propositions was that the working-day be limited to ten hours. Others proposed to limit the working-day to eight hours. The fundamental vice of both these propositions is that they ask the legislative power to interfere in matters with which it is very unwise for that power to meddle. When the legislature once begins to fix the length of the working-day where will it stop?

On what ground is a working-day of eight hours asked for? Simply because the figuring is a division of the number 24, so that you can say the Three-Eighths. The figure 6, however, is also a divisor of 24; and some ingenious mind will find arguments in favor of a working-day of six hours. Did not Mr. Delahaye, delegate of France at the Berlin Conference, say that, with the progress of machinery, the time would come when the workingman would have to labor two hours a day only, and would then produce as much as he does to-day? Have not the Collectivists, Messrs. Guesde and Lafargue, disciples of Karl Marx, declared times without number, that out of the eight, ten, or twelve hours during which the workingman now labors, only half the time yields him any profit, the rest being drudgery which benefits no one but his employer? The American socialist writer, who has framed a social scheme under the form of an ingenious romance (*Looking Backward*) maintains that in the system of work in the future the working-day will be reduced to four hours. If the legislature undertakes to regulate the length of a day's labor, except for children and young girls, it will have to do its work over again at short intervals and keep constantly shortening the working-day. Such legislation is altogether unfavorable to social peace. It excites chimerical hopes, it tends to keep up agitation.

The fact is that the length of the working-day is fixed by laws not enacted by legislatures, and over which they have no control. The English parliament is called omnipotent, but there are some things neither it nor any other legislative body can do. The sun cannot be compelled by all the legislative acts in the world to rise in the west instead of in the east. In spite of all that the combined legislatures of the world may do, water will continue to run down-hill, the tides will rise and fall, the moon will continue to revolve round the earth and the earth will not cease to revolve on its axis. Just so will it be with the length of the working-day. It may grow shorter in time, but the shortening will not result from any law passed by a legislature.

It has been proved a thousand times that the condition of

the working-classes constantly improves, first through their own efforts, next through the efforts of employers, finally, and, above all, through inventions and discoveries of which the workingman is in the long run, if not at the outset, the principal beneficiary. All the law can do is to remove obstacles which sometimes stand in the way of this general improvement. Let not the law undertake with unreflecting authority to comply with all sorts of demands. Let not the law go outside its province and legislate as to what shall constitute a day's work for adults; let it not substitute an oppressive uniformity for the variety which alone permits life and progress to develop and expand themselves.

The principal thing which a government is bound to do, is to cause every one's liberty to be respected; the great social task of the State is to guarantee the liberty of those who differ in opinion from others. It was because the strikers of Fourmies wished to restrict this liberty that they deserve punishment. I am ready to support all strikes, if the authorities will energetically protect the workmen who do not strike and manufacturing establishments against violence and depredation. That is the great point. If the State, either in France, in Belgium, or in Germany, fails to perform this task, then modern civilization will be greatly injured; individual liberty will expire, stifled by these gigantic associations, turned into frightful instruments of tyranny.

REVOLUTIONARY MEASURES AND NEGLECTED CRIMES.

PROFESSOR JOSEPH RODES BUCHANAN.

Arena, Boston, June.

THERE is a crime which has run in wild, unbridled career around the globe, from the most ancient recorded time, beginning in barbaric tyranny, and robbery of the toiler, advancing with the power and wealth of nations, and flourishing unchecked in modern civilization, sapping the strength of nations, paralyzing the conscience of humanity, impoverishing the spirit and power of benevolence, stimulating, with alcoholic energy, the mad rush for wealth and power, and making abortive the greater part of what saints, heroes, and martyrs might achieve for human redemption. But, alas! such has been its insinuating and blinding power, that it has never been opposed by legislation, and never arrested by the Church, which assumes to obey the sinless Martyr of Jerusalem and to war against all sins, and yet has never made war upon this giant sin, but has fondled and caressed it so kindly, that the pious and conscientious, believing it no sin or crime, have lost all conception of its enormity, and may never realize it until an enlightened people shall pour their hot indignation upon the crime and the unconscious criminals.

This crime which the world's dazzled intellect and torpid conscience has so long tolerated without resistance, and which antiquity admired in its despotic rulers, splendid in proportion to the people's misery, is that misleading form of intense and heartless selfishness which grasps the elements of life and happiness, the wealth of a nation, to squander and destroy it in that *ostentation* which has no other purpose than to uplift the man of wealth and humble his poorer brother. That purpose is a *crime*; a crime incompatible with genuine Christianity. Its criminality is not so much in the heartless motive as in its wanton destruction of happiness and life to achieve a selfish purpose.

That squandering wealth in ostentation and luxury is a crime becomes very apparent by a close examination of the act. There would be no harm in building a \$700,000 stable for his horses, like a Syracuse millionaire, or in placing a \$50,000 service on the dinner table, like a New York Astor, if money were as free as air and water; but every dollar represents an average day's labor. Hence the \$700,000 stable represents the labor of 1000 men for two years and four months. It also represents 700 lives, for \$1,000 would meet the costs of the first ten years

of a child, and the cost of the second ten years would be fully repaid by his labor. The fancy stable, therefore, represents the physical basis of 700 lives, and affirms that the owner values it more highly, or is willing that 700 should die that his vanity may be gratified.

The desire for ostentation, as one of the great aims of life, is inwoven into the whole fabric of society to the exclusion of nobler motives, for ostentation is death to benevolence. How many bankruptcies, how many defalcations and frauds, how many absconding criminals, how many struggles ending in broken-down constitutions, how many social wrecks and embittered lives are due to its seductive influences, because the Church and the moral sentiment of Society have not taken a stand against it, and education has never checked it, for it runs riot at the universities patronized by the wealthy?

What is it but a matter of course, and fashionably proper, for a minister representing the moneyless and homeless Saint of Jerusalem, to spend in various ways ten or twenty times the average income of an American citizen. But has any man a right to indulge in needless, and, therefore, profligate expenditure for himself while misery unrelieved surrounds him?

I can imagine the voice of the million which says to the millionaire, we do not ask you to be a hero and leap in to save the drowning; we do not even require you to be a manly man, and bestir yourself before a life is lost; but we do say that the drowning man shall not be doomed to drown by your indifference; that if there is a rope which may be thrown to him, or a plank to uphold him, that rope or that plank shall be used, even if you forbid, and claim them as your vested rights.

I am not assailing millionaires as worse than other men, the fault lies in our social system. Whether a better system is possible that would *prevent* them is not now under consideration, but surely there must be a system which will make unlimited wealth and unlimited poverty impossible; for such conditions are incompatible with a permanent, peaceful, and prosperous republic. As well might we expect a successful voyage from a ship with four-fifths of its cargo on the upper deck, as from a republic top-heavy with millionaire capital. According to the careful statistics of Mr. Shearman, less than two per cent. of our population hold seven-tenths of our wealth, and are rapidly advancing to nine-tenths, their progress being assisted by the indirect taxation which places the burden of government on the shoulders of poverty. We are drifting in the rapids; how far off is our Niagara.

THE WELL-BEING OF MODERN SOCIETY.

F. DE' BARDI.

La Rassegna Nazionale, Florence, May.

THE special characteristic of our time is the attention given to all questions that are in any manner related to human beings living together, and which are called social questions. The reason of this modern tendency is not far to seek; the world is being renovated by the progress of the arts and sciences, and in the great centres of population especially, people are getting crowded. It is clear that the bases on which ancient society was built are destroyed, and that new foundations are being placed. Hence the numerous troop of architects of our new society, each of whom is intent on one special feature of the structure he desires to erect, and pays little heed to the suggestions of his fellow-architects. Hence arises the fact that in this multitude of counselors we are not yet in sight of any permanent social edifice, in which all the various members of society can live in harmony. From the nature of the case there can be no central authority to which the matters in dispute can be referred; and so those who banded together would extend the sphere of human liberty and benefit greatly their fellow-creatures, fight each on his own hook, and thus isolated from one another effect nothing of consequence.

Observation shows us that man was born a social being, in

order to increase his own well-being; and this is the object of all the questions which we call social, and of all the persons who discuss them. These, however, treat these questions according to their own tastes and interests, and thus there is a continuous discord, which is the greatest possible obstacle in the way of attaining the end they all have in view. While doubtless among these various advisers of humanity there are some who greatly err; they are all right in one thing in which they agree, that well-being does not consist in material matters only, as is the case with beasts, but comprises also morality and the higher intellectual and spiritual part of man's nature. Yet social science for the most part does not concern itself with this. It labors to give every man more money, a larger share of the goods of this life, more ease and leisure and comfort, or even luxury. In their methods of arriving at these ends the social reformers are, many of them, wide as the poles asunder, and they wage war upon each other without recognizing that they and their opponents are enlisted under the same banner, are fighting the same battle, and are sincerely desirous of reaching the same goal.

No one can deny that ours is the age of machinery and steam, and, perhaps, we ought to say, the age of electricity. As neither machinery, nor steam, nor electricity has any moral or political character, they appear at first sight of secondary importance on social questions. Nevertheless, if one looks closer, it is perceived that these great forces, if they are not moral or political in themselves, yet have an enormous influence over the moral and political life of man. There has been a great transformation in the modes of producing wealth; old habits have been altered, new relations have been established among men; machinery in the service of great industries has become, if I may be allowed the expression, the atmosphere in which a great part of the working population lives, and this working population has practically become chained to machinery. From this springs a school which wages war on machinery in the hands of large employers, of persons possessed of a great capital, by which alone the enterprises in which this machinery is employed can be carried on. It is proposed that these huge, ingenious, and complicated machines shall become general property and be worked for the general good, the profits to go to the operatives who work them. The reformers who advocate this course take little heed of the feelings of those who now own this machinery. It is true—it cannot be denied—that these present owners form a portion of mankind, and that therefore it would seem reasonable that some consideration should be had for them in efforts to ensure the well-being of humanity. I speak of this not to take sides either for or against the theory of those who advocate the views in regard to machinery which I have mentioned. I use the case only as an illustration to show that even if these views were carried into effect successfully, there would still be grave discontent in a portion of society, a portion consisting of the ablest and shrewdest, and, therefore, most influential persons in every community. To say that a society in which such discontent existed would be in a state of well-being, would be a contradiction of terms.

What then are we to do? Abandon all efforts to increase the general well-being of society? God forbid! Society has made immense advances in the course of centuries. Some of those advances have been the result of evolution through inevitable laws; others, and by no means a despicable portion, have been the result of the efforts of individual reformers. Who can deny what the poor prisoner in his narrow cell owes to the efforts of John Howard? Who can estimate the amount of indebtedness of the freed slave to the Wilberforces, and those who have labored for him with tongue and pen? Admitting that the conduct of such men at the time they appeared was the result of natural evolution in the course of ages, and that they were but the mouthpieces of obscure reformers who preceded them, still no acknowledgment of

their merit and of the value of the parts they individually played can be too great.

What is needed then is not the abandonment of efforts by individuals of separate schools of social reformers, but social peace among them. Let them cease to wage war on one other. Let them study the schemes of those whom they call opponents, but who are really allies, and they will find in the plans of all those opponents something commendable. In the main all the plans are reconcilable. These golden words of the French socialist, Le Play, should be kept constantly in mind:

"The matter of greatest importance in the search for remedies for the ills of society is that the schools of reformers subordinate in everything their thoughts and their acts to the spirit of peace. It is the one indispensable condition of reform; for the spirit of violence has always shown itself unable to satisfy the essential needs of humanity. France emphatically teaches this truth by her example. If we read, without preconceived notions, the history of the ten governments which have succeeded each other since 1789, we shall find that these governments have been first instituted and then destroyed by the violent passions of the people and the governments. The works of violence are by their nature ephemeral and always provoke inevitable reactions. It is only the practice of peace which founds durable institutions."

Action on such principles will be the best contribution which socialists of every kind and shade can make towards improving the condition of humanity. By such a course reformers will most quickly gain their own ends, and, marching shoulder to shoulder, will increase the well-being of modern society.

EDUCATION, LITERATURE, ART.

IBSEN'S SOCIAL DRAMAS.

Quarterly Review, London, April to June.

THE curious interest which the dramas of Henrik Ibsen are exciting in London, and even in Paris, is a phenomenon worthy of study. Possibly it does not admit of a single interpretation, but is due to a combination of different causes. If we take into account the alleged fact that in Norway itself there is a certain amount of skepticism as to Ibsen's pretensions, while in England there is in process of formation a school of Ibsenites, as fervent and as blind in their admiration as the societies which clustered round Browning, we come across the familiar principle, that even in literature our taste is as much guided by contrast as it is by affinity. We like what we understand and are familiar with, but our curiosity is more readily stirred by what we do not understand and what strikes us as strange.

In Norway, a country which is struggling to develop a literature of its own, men instinctively turn to the older literatures of England, France, and Germany, as presenting them with a maturity and disciplined skill which they recognize as the somewhat distant goal of their own efforts. In the midst of an older civilization an exactly opposite feeling is often prevalent. We experience a pleasant piquancy in literatures that were born only yesterday. There are amongst us critics who seem to rate the novels of Tolstoi and Dostoieffsky above those of Thackeray and Balzac; and the work that is relatively crude and immature is estimated out of all proportion to its real value. There may be some of this feeling at the bottom of the admiration for Ibsen, as it undoubtedly accounts for the unstinted praise often given to Walt Whitman. Yet there are at work other causes more intimately connected with the stage and dramatic writing. We are told that the burden of conventionalism is slowly stifling theatrical productiveness; and when a strong and master spirit, who knows nothing about our conventions and our stereotyped formulas, comes out with dramas full of refreshing novelty and vigor, it is a sign that our older species of composition has had its day and that a new era is

dawning. The assertion may or may not be true, but the mere fact that it is made accounts for the eagerness with which Ibsen's dramas are scrutinized as the harbingers of theatrical revolution.

To this must be added the controversy which in so many forms has appeared through the whole course of literature, and which in our day we call the antagonism between Idealism and Naturalism. Should Art give us the glory which never was on sea or land, or should its humbler function be to present us with the real? Are the "documents" of its activity those old and familiar functions which we call imaginative force, the constructive power of genius, the dream of fancy, the intuitive insight of intellect; or a much more prosaic piece of industry, the accumulations of actual experience, the daily note-taking of a fearless and analytical inquisitiveness? There can be no doubt on which side are to be found the so-called representatives of this modern spirit. Browning gives us this realistic temper at its best—not untouched by the graces of idealistic fancy. For its worst we have not far to look. Shall it be Tolstoi with his "Kreutzer Sonata"? or Zola with his "La Terre"? or Ibsen with his "Ghosts" and his "Hedda Gabler"? To speak of the modern spirit is no doubt a vague and misleading phrase. Yet we shall probably not be far wrong, if we include, in its current signification at least, these three elements—Naturalism naked and unashamed, a vigorous though crude unconventionality both of phrase and literary workmanship, and a profound belief in the necessity of democracy, the triumph of science, and the emancipation of woman.

Ibsen, at all events, has some of these features, though he adds to them characteristics of his own. If we take a play like his "Young Men's League," it appears, that while he too tends towards the recognition of the inevitableness of democracy, he preserves the attitude of the critic or the cynic, and has a very shrewd suspicion of the kind of leader which democracies will probably develop. If we turn to "Ghosts," it is seen that he accepts to the full the interpretations of Science, and, with a perfectly merciless hand, reveals the doctrine of Heredity as applied to the family circle. Probably it is hardly necessary to say to those who have seen a representation of his "Doll's House" that he paints the emancipation of woman, for the Nora, who deserts her husband and children, and bangs the front door behind her as the curtain descends, is the woman who has recognized that her first duty is the cultivation of her own individuality. Perhaps we should say that Ibsen is indeed "modern" in these scenes, together with that equally characteristic note of modernity, a skepticism of the very ideas which he is promulgating. He wishes to educate the individual, and yet he shows to what repulsive lengths the individualistic craze can be carried. He fears and hates socialism and the tyranny of the majority, which, after all, are the logical results of triumphant democracy. He would free the woman, and yet shows how unlovely the unshackled woman can become. He welcomes the revelations of science, while he points out what havoc it makes of such ideas as Conscience, Responsibility, and Freedom of the Will. And through all the scenes which he puts before our eyes, he paints without shame, or fear, or literary reserve, in full compliance with the dictates of that Realism, whose boast it sometimes appears to be that the real is the monotonously ugly.

The peculiarity, however, of Ibsen as a writer, as well as a thinker—a peculiarity which adds much to the normal difficulty of estimating a foreigner and a contemporary—is that he combines the susceptibility to modern ideas with a literary form which is in many respects crude and immature. This is not a criticism which will appeal to the Ibsenite school, nor is it here advanced with any confident dogmatism. But the problem with which we are face to face is so perplexing that we are almost forced to offer it as, at all events, a plausible solution.

To these points ought obviously to be added Ibsen's didacticism. It is not so much the fault of his critics that this tendency

has to be adverted to, as it is of his admirers. Probably every artist has reason to pray to be delivered, not only from his friends, but from the school which looks up to him and calls him "Master." For where the founder leaves the outlines somewhat indistinct and blurred, the disciple with patient assiduity fills in with decisive strokes and adds body and substance to what may be after all a pure exercise of fancy. Directly, however, "the purpose" and "the moral" become doubly and trebly emphasized, the value of the work of art is gone; it is no longer a piece of dramatic portraiture, but a sermon, an apologue, a fable. An artist need not be without a moral, but by the very conditions of his nature he ought not to be tied down to one moral—rather he ought to be as many-sided and as capable of yielding different morals, as life itself. In Ibsen's case there seems to have been a distinct period of his life when he formally assumed the rôle of a preacher, and gave up that of a poet.

POETRY AND SCIENCE.

HARRISON ALLEN, M.D.

Poet-Lore, Philadelphia, May.

THE poetic and scientific temperaments are often widely separated, and, in great measure, of independent development. Lavoisier, when a youth, traveling in Switzerland, saw nothing in the Alps but geological formations; Newton had no appreciation of the fine arts, calling statues, stone dolls. With much that is now so highly specialized, it would be strange, indeed, if we did not have the two great groups of subjects included under literature and science, holding the energies of entirely distinct sets of minds. While accepting this as true, the separation of the two is not inherent, and in many of the writings both of savants and poets the union is evident enough.

Let us glance in the first place at the purely literary attitude of the poet. He deals with man for whom the world was made. The creature of God, he loves, hates, conquers, or is defeated. Those things are supposed mostly to interest him which enable him to carry out the divine plan, or which he can, as a free agent, accomplish—often to his cost, for himself. Nature is simply the stage on which this drama is enacted. To care for the stage for its own sake, is something the poet cannot understand.

This is the monkish attitude, also: Thomas à Kempis says: "And what have we to do with *genera* and *species*? He to whom the Eternal word speaketh, is delivered from many an opinion." Goethe stood, in his love for science, so far alone, that his friendship with Schiller had distinct limitations. Goethe's fondness for investigation was something for which Schiller had no sympathy. He could not treat nature as a disconnected set of phenomena. In the language of Carlyle, "there was surely another way of representing nature, not separated and disunited, but active and alive, and expanding from the whole into the parts." But Carlyle treated with scorn the Darwinian hypothesis, which he failed to see was directly in the line of his own thought as above expressed. Margaret Fuller was another who was amazed that a man of Goethe's stature should "stoop knocking at stones."

While instances could be multiplied in illustration of the want of sympathy between a literary and a scientific process, much can be said to the contrary. The insight possessed by some English authors is remarkable. Shakespeare defined types of insanity, as in "Lear," and in "Hamlet," a hundred years before the medical profession had advanced so far as to classify the diseases of the mind. Charles Dickens, in the person of Barney Fagin's familiar in "Oliver Twist," illustrates a form of imperfection in speech, which was not identified by the physicians until forty years after the novel was written. Many of the writings of Balzac are based on a scheme of science, and

Zola and Ibsen recognize the availability of the law of heredity for the purpose of modern tragedy.

Writers of the first rank in this century very generally show that they have caught the drift of the scientific movement, and are in sympathy with it. I need do no more than mention Wordsworth, Coleridge, Southey, Tennyson, and Browning. Wordsworth is named in the first place as the poet of nature. We find little of exact description, but more than the mere landscape effect is here. "If the time," says Wordsworth, "should ever come when what is now called science, thus familiarized to men, shall be ready to put on, as it were, a form of flesh and blood, the poet will lend his divine spirit to aid the transfiguration, and will welcome the being thus produced as a dear and genuine inmate of the household of man."

Coleridge frequented the lecture-room of Sir Humphrey Davy to obtain, so he said, poetical suggestions. Southey has the reputation of being the best naturalist among the English poets. His descriptions of corals and sea-anemones have been greatly admired.

We remember Mr. Holbrook in "Crauford" speaking of that wonderful young man—Tennyson—so aptly describing in "The Gardner's Daughter" the cedar "that spread his dark green layers of shade," and "*that hair more black than ash buds in the front of March.*" "And I've lived all my life in the country," said Mr. Holbrook, "more shame for me not to know. Black, they are jet black, madam."

Professor Hiram Corson, of Cornell University, asserts that Browning never makes a mistake in his science.

If imagination underlies the poetic faculty, it can be shown that much is in common with it and the mental processes of the scientist. Nothing is more prosaic than the taking of an inventory of nature. Emerson has justly said that a conchologist, beginning by owning shells, must take care that the shells do not own him. But the better work—the search for affinities, the analysis of causes, the building of schemes which harmonize numerous apparently dissociated facts—appeals strongly to the imagination.

I may be wrong, but to me it seems that there is no difference between the results of prolonged study on the higher brain functions, and that of the religious enthusiast and poet, who, as a result of meditation, fasting, and prayer has celestial visions.

RUSSIAN MUSIC.

LINA SCHNEIDER.

Unsere Zeit, Leipzig, May.

THE Greek ritual allows singing with the service, but no kind of instrumental music. The Russian chorals are of ancient origin, coming from the East, where they are now forgotten, or adopted to some extent from the Roman Church. These compositions, instrumental accompaniment being entirely absent, are naturally very difficult to execute, and require an enormous amount of practice. Count Moltke, in his "Letters from Russia," describes the famous choir of the Imperial Chapel, composed of about thirty voices ranging from the basses who made the windows rattle to the shrillest boy sopranos. If little is known out of Russia of the beauties of this solemn and melancholy music, the popular music of the Russian people is still less familiar. In the Russian army the old Slavic delight in song is systematically cultivated. While German soldiers on the march burst out into their favorite airs, in Russia the command "Singers to the front" is a part of the manual of arms. Russian popular airs spring from the various periods of the national development. They are all of one type, yet are rich in the variety of their individual character. The strongest characteristic mark is the perfect freedom of rhythm, caused by the constant change of measure in the same song. The rhythm of the music is not fettered by the measure, but rushes ahead, drags behind, or skips over, obeying the moods of passion or of yearning. These songs, changing from

major to minor with a boldness that surprises,—these touching unison melodies—follow, not our modern, but the ancient Greek scale of notes, on which the Russian church music is based likewise. Just as our great composers accommodate their recitatives to the compass of the natural tones of speech, so these Russian popular lays, that are nothing but the heartfelt outpouring of the Slavic national spirit, have only a small range of tone. The sentiment of these usually short songs embraces every feeling that can move the human heart. Sometimes majestic and grandiose, sometimes pining and sorrowful, sometimes joyous and lightsome, these phrases with their strange rhythm, carried now by solos and now in chorus, speak a marvelously affecting language. Their effect is indescribable. The melody, formed on no systematic rules, springs free and spontaneous from the pulsing national heart. The people sing to-day the old airs that have never been written. Sundays and on other festivals the master of the estate calls the peasant girls to sing and dance. They accompany their songs with the mandolin of the Little Russians or with the harmonicon. One couple execute the dance, which consists in a gentle shuffling of the feet, while the rest stand about in a circle and sing. At Easter the wives and maidens of the eastern districts of Russia come, bringing wreaths that they have gathered in the wood, and throw them in the great ditch, singing the song of greeting to the spring. Then hoary-bearded, blind old men make a circuit, singing in deep tones the old sacred melodies, their footsteps guided by boys who accompany the song always in fifths. Their singing, without instrumental accompaniment, gives quite a sad impression; and yet it bears the inspiration of a genuine and deep love of music which has been preserved among the peasantry as a precious heritage of the old Slavic national stock.

THE GOLDEN FLEECE AND THE NIEBELUNGEN LIED.

KARL LANDMANN.

Zeitschrift für Vergleichende Literaturgeschichte und Renaissance Litteratur, Berlin. May.

I.

LIKE the Niebelungen fable, the legend of the Golden Fleece has had its Nature-symbolical origin obscured by time, in the dramatic presentation of the material; and it is necessary to review the popular version from a cosmological elevation, to divest it of the trivialities and phantasies in which the primitive legend has been swallowed up. The German legend had ample opportunity for its healthy development. Handed down as a myth from remote German antiquity, it took on the form of a legend in the fifth or sixth century, and then in contact with kindred legends, with the material of which it was to a greater or less extent blended, it assumed the epic form in the 12th or 13th century. Seven centuries later, and science has cemented the perfect union of the myth and legend, consecrating it not only in a new epic form, but also in musical dramatic art, achieving its highest triumphs in the Walküre, through which it is being presented to the whole educated world.

The Grecian Legend of the Golden Fleece which was the same in origin, has been less fortunate. It is true, the Ὀδυσσεὺς ἡρώων had a place in the Odyssey, but the two great epics, The Wrath of Achilles, and that of Poseidon, dominated Grecian life so thoroughly, that it was not until the time of Peisistratos, that the Orphic poet's (Epiminides?) epic presentation of the Argonaut legend won sufficient notice to encourage a fresh treatment of the material. In the realm of drama, the significance of the Golden Fleece is first seen in the Medea of Euripides, 431 B. C., a name ever since as inseparably associated with her rôle as child murderess, as the no-less celebrated Klytämnestra with her rôle of husband killer.

That the Medea of Euripides not only dates from a remote Græco-Roman antiquity, but was also a part of the material on which the culture of its Middle Ages rests, we have abundant evidence, and need not, therefore, be surprised that the philologists of our day have made it the subject of their closest investigation, and that great interest attaches to the new German rendering of the Medea of Euripides, by H. von Arnim, in which he mentions Grillparzer's Medea appreciatively, while remarking that "none of these imitations do more than approximately approach the beauty of the original."

The philologists are almost as energetic in their censure of Seneca, as in their praise of Euripides as a Medean poet, and only the historian, Ranke, from his point of view, is able to regard them both as "admirable tragedies of classic antiquity."

Want of space forbids our entering on an exhaustive comparison of the two tragedies, in the *Zeitschrift*. The attempt may nevertheless be permitted to weigh Grillparzer's "Goldenen Vlies" against the other, in further confirmation of the decision of German historical literature.

Phryxus, the son of Athamas and Nephele, on his flight from the snares of his wicked step-mother (Ino) reaches the Temple of the Gods at Delphi. Falling asleep in its halls, he saw in a dream a man in naked strength, with long hair and beard, a club in his right hand, and a ram's skin upon his powerful shoulders; he smiled on Phryxus, took the rich fleece from his shoulders and handed it to the sleeper with the words: "Seek conquest and revenge!" The sleeper awoke, and in the dawning light beheld a marble statue, the likeness of him whom he had seen in his dream, with the name "Colchis" engraved on the pedestal. Interpreting the divine counsel to his advantage, he took the golden pennant from the neck of the statue, fastened it to his lance, secured this to the mast of his ship, and sailed away for Colchis, on whose coast he was the first Grecian to land. Here his eyes fell immediately upon an altar and the colossal statue of a man, bearing a ram's skin with a golden fleece. He recognized in the statue the duplicate of that in Delphi. "Was this really," as Jason declared later, and as hoary tradition asserted, "the land once occupied by our forefathers, who, of divine descent and coming from afar, bestrode the land and scattered the seed of man over the broad wilderness, and peopled the Grecian land!" The king of Colchis, Aites, who, frightened at the strangers, approached the shore with a troop of armed men, beheld, with surprise and astonishment, the stranger kneeling before his god "Peronto," and waived the brotherly embrace with which the Grecian would have greeted him—for brothers are the sons of one father;—but he saw with gratification the gold and the costly vessels which Phryxus, relying on the king's half-promised hospitality, had caused his servants to take to the house. "The treasure which he has stolen, is stolen from heaven," thought Aites, to whom Phryxus had told his story in all confidence; and added, "I will slay him for thee, Peronto! Revenge be thine, Revenge!" So is shown in our trilogy, as in the introduction to the "Ring," the pernicious consequences of lust of gold. But also love, first of all manifested as a yearning, compassionate desire to save, is powerfully exhibited in the treatment. "Half Grace, and half Mænad," is the impression which Medea produces on the Grecian at first glance. At her father's command she prepared the sleeping potion, which robbed the too-confiding Phryxus of the aid of his attendants, and, under continued pressure from her father, she got away the stranger's sword. But when the danger neared, she wrenched a weapon from one of the bystanders, and handed it to the Grecian as a defense against his assailants. And when it is too late, and as she saw the spirits of revenge rising from the mists of the Underworld, and hovering over the head of the slain guest, she pronounces over her father and all of them that terrible "Woe!" creating a tension of excitement which is maintained throughout the whole after treatment.

SCIENCE AND PHILOSOPHY.

ANTHROPOLOGY IN 1891.

MARQUIS DE NADAILLAC.

Le Correspondant, Paris, April.

AMONG the sciences of which the great development is one of the glories of this century, now so near its close, not one better deserves careful attention than anthropology. The study of man physiologically and morally, the search for his origin, his history during the innumerable ages which have elapsed since he appeared on the earth, these are the problems which anthropology undertakes to solve. The course of the science during 1891 has been devious. Audacious theories have been enunciated, only to be disproved. Bold hypotheses have withered in the presence of the sunlight of later discoveries.

Man, according to a numerous and noisy school, is only the first of animals. He is connected by an uninterrupted chain with protoplasm—that organic compound of inorganic substances. Protoplasm, by long and laborious transformations, took first an anthropoidal form, and then a human form. Darwin, towards the end of his life, accepted these theories which seemed to complete his work, but contented himself with saying that man was descended from a form less perfect than himself, without describing exactly this unknown ancestor. The German Hæckel and the American Cope soon went beyond these reserved statements of their master. According to the former but twenty-five steps separate us from the primitive monad. According to the latter, our most direct ancestor is one of the *Lemuridae*, the *Anaptomorphus Homunculus*, recently discovered. On the other hand, the illustrious Professor Virchow, of Berlin, said at the Congress of Anthropologists which met last year at Vienna: "Twenty years ago nothing was thought to be easier than to prove the descent of man from the monkey, or some other of the mammalia; but this confidence has been humbled. The precursor of man, the *proanthropos*, is more than ever in the condition of hypothesis, and we now know that the prehistoric men did not resemble monkeys any more than the men who are living to-day. The lowest human races of the present epoch show no tendency towards simian forms, and the few ape-like characteristics to be found in them, do not deserve serious attention."

If physical man differs so entirely from the animal, what shall we say of intellectual and moral man? Wallace, one of the most ardent champions of the new ideas, admits that natural selection has been able to develop the notions of justice and kindness; but, he adds, it cannot be the same with the abstract notions of time and space, of eternity and the infinite, with the artistic sentiment or the mathematical mind. How has natural selection, which is occupied only with the survival of those qualities which are the fittest, been able to develop the notions of justice and kindness, things so remote from the natural wants of savages? Before this impossibility, which cannot be despised, Wallace has been forced to admit that an intelligence superior to that of man has guided the march of the human species in a definite direction; yet he inexplicably refuses to bow before his Creator. He attributes the development of the essentially human part of our organization and our intelligence to beings superior to ourselves—beings that he does not pretend to know anything about, and whose directing action is exercised conformably with natural, universal laws.

Mr. de Quatrefagès, *apropos* of these theories of Wallace, observes: "These superior beings which, according to Wallace, have influenced the destinies of a terrestrial animal, to the extent of making a man of that which, without the intervention of these beings, would have been an animal only, must have played the part of real gods . . . consequently, the English 'transformist' here places above the natural selection which produces species, above the artificial selection which

produces races, the divine selection which has been applied to man alone."

What has been said is sufficient to indicate the balance-sheet of Anthropology in these last years. The science has made progress undoubtedly, while no new facts or theories have been able to upset all our previously acquired knowledge. The progress lies in the fact that the cultivators of the sciences have become more modest. They appear to have done with those sweeping doctrinal declarations which now and then during the century seemed about to alter all our previous notions about the race to which we belong. No *savant* worthy of the name dares now to defend unhesitatingly spontaneous generation, the fabulous antiquity of man, the descent of man from the monkey. "No competent anatomist will maintain to-day," said Doctor Mann, the President of the American Congress of Anthropologists, held at New York in 1888, "that man was or could be the offspring, however remote, of any known species of animal. Darwin himself never claimed more than that man was the descendant of some ancient lower and extinct form. There has never been shown any connecting link between man and any lower species."

Those whose names carry weight with them, if they recognize that Darwinism can explain the formation of races, no longer attribute the origin of species solely to sexual selection or the struggle for existence. These *savants*, if they claim that it is probable that exterior conditions, the surroundings of beings, can bring about some important variations in the organism, no longer insist that such exterior conditions are the sole cause of the changes, are absolute laws which produce the variations.

Whether these variations are the result of a principle inherent in development, or of exterior pressure, or of both of these combined is as unknown as was the law of gravitation before Newton. We must, then, wait and see what the future may teach us; and yet we dare not hope that the *savants* of the centuries which will follow 1891 will succeed in explaining the mystery of our origin.

THE REALM OF THE MICROBE.

MRS. PRIESTLY.

Nineteenth Century, London, May.

ALL living things throughout the animal and vegetable kingdoms are composed of cells, springing, in the first instance, from one single cell. The entire human child, with all its great future possibilities, is, as Hæckel says, in its first stage only a single ball of *protoplasm monerula*. But at the other end of the scale we have microscopic organisms, existing as simple cells, capable of performing all the functions of life, and of playing an important rôle in the economy of nature.

Pasteur, in the course of his study of the germ theory, argued that all that has lived must die, and all that is dead must be disintegrated, dissolved, or gasified; the elements which are the substratum of life, must enter into new cycles of life. One grand phenomenon, he saw, presides over this work—the phenomenon of fermentation.

What, then, is the cause of fermentation? In order to answer this profound question, Pasteur devoted himself to the study of the microscopic beings, which he finally divided into two great classes, the aerobies and the anaerobies, those which require free oxygen for their existence, and those which are killed by the presence of free oxygen, although able to wrest oxygen from the materials whence they derive their nourishment.

The aerobies are those which begin work on the surface of things, their mission being to clear the earth, by a process of slow combustion of all that is dead. The anaerobies, working simultaneously, spring into activity underneath the surface of putrescible matter, and, dying on exposure to the free oxygen of the air, are, in their turn, swept away by the aerobies on the surface.

Thus the two great classes of minute living organisms

coöperate towards the fulfilment of a common end, the one beginning work which the other takes up and completes. But for their united efforts we should cease to live, for the earth would be littered with fallen débris and organic matter of every kind, all of which it is their function to transmute into the very elements which are necessary to life again. In the parts of the earth where these organisms do not exist there is no vegetation, no organic matter, no life of any kind; the region is one vast field of ice, a sandy desert, or an expanse of eternal snow. When perchance these desolate places are invaded by living creatures who starve and fall by the way, there is no decay, for the organisms whose office is that of putrefication are not present to perform their analytical functions. "Thus," says Pasteur,

"The destruction of everything that has lived reduces itself to the simultaneous action of these three great natural phenomena, fermentation, putrefaction, and slow combustion. The carbon, the hydrogen, the nitrogen of organic matters are transformed by the oxygen of the air, and by the action of these aerobies, into carbonic acid, vapor of water, and ammonia gas."

Having thus recognized the vast importance of these minute organisms, Pasteur the chemist watched, with unceasing interest, the work of these greater chemists in Nature's own laboratory. Not only were they engaged in the immense business of preserving the balance between life and death, but they participated largely in the everyday work of the world, and were taking an active part in the industries of man. The power of these lowly and invisible creatures is so enormous that they are well called "the masters of the world." If we neglect the laws of health they are the Nemesis which deals punishment; for in the steady, ceaseless pursuit of duties, they spare none. All organic matter is the same to them whether it be the human body living or the dunghheap at the cottage door.

In nature, some of these organisms live only in living bodies, and are consequently distinguished as parasites, while others live on dead bodies, and are known technically as saprophytes, but in the laboratory both forms as a rule can be cultivated on artificial material, rabies being an exception, as it can only be cultivated in the living bodies of animals. The Rev. Dr. Dallinger, who keeps a museum of living putrefactive organisms, describes one of them, to which he has devoted special attention, and thus reveals the marvelous workings of nature in a world we cannot see. This creature is so minute that the average measurement is $\frac{1}{10,000}$ of an inch in length and $\frac{1}{10,000}$ of an inch in breadth. Nevertheless, it has six flagella, each one of which is three times as long as the length of its body. The movement of these creatures is exceedingly beautiful and graceful, with the long flagella waving to and fro. After a moment's rest the group under observation will be seen to start into active movements in a series of wavelike leaps, reminding one of the movements of a shoal of porpoises, which is continued for from ten to fifteen undulations. This organism, unlike others described by Dr. Dallinger, was never anchored and had no power of attaching itself, but by freely darting upon the matter attacked, such matter was visibly, in the course of half an hour, reduced in size and altered in shape. Each one in turn, in a space of about two seconds, comes into contact with the particle and at once recedes to a distance of four or five times the length of the flagella, and instantly again darts upon the object, and this may be continued by given forms for hours.

Fifty to a hundred may be seen with ease in one microscopic field pursuing their untiring work. It is the more entrancing that it is apparently rhythmical, not like the measured march of a regiment, but the rhythmic movement of a peal of bells.

These are examples of the putrefactive organisms at work throughout nature, in company with a vast number of other forms, all engaged in ridding the world of putrescible matter.

It is difficult to imagine any study more fruitful in happy results to mankind or more intensely fascinating to the

student, than that comprised in the new world of the invisible.

The point where perhaps most discussion has taken place is that on the border line between the pathogenic and the non-pathogenic organisms. In some cases, for instance, that of the *Bacillus subtilis* and the *Bacillus anthracis* the difference is so slight that it can hardly be detected under the microscope, yet the one is harmless to man, and the other deadly.

From the study of the familiar fermentation of yeast, Pasteur passed to the study of the diseases of beer and wine, and thence to the silkworm disease, which latter proved the connecting link which established the general relationship between the diseases of beer, wine, and all putrescible things, with the diseases of all living creatures from silkworms to man.

MOUNTAIN AIR TREATMENT IN DISEASE.

DR. ADOLF R. VON KUTSCHERA-AICHBERGEN.

Ueber Land und Meer, Stuttgart, May.

IT is now well known that a residence in the mountains exerts a remedial effect on a great number of diseases and markedly on consumption, that terrible foe of great cities; and this not merely in summer: the mountain winter air exerts an astonishingly healing power, as has been amply demonstrated at Davos, in Switzerland, which has long been famous as a health resort.

The winter, moreover, is quite an enjoyable season in the mountains. One experiences a succession of clear days with unbroken calm; the sun's rays strike down with inconceivable warmth and power through the icy air, so that one may sit for hours in the open air at a very low temperature.

The general public still holds to the idea that the mountains are cold and dreary in winter, but experience has shown that the greatest benefit is derived from a winter residence. The next best season is the autumn.

How are we to explain the remarkable operation of the cold, winter, mountain air on diseased lungs?

Tuberculosis, or consumption, is a sickness originating in a general physical degeneration of the race, and for the most part due to inherited constitutional defects, especially of the heart and circulatory apparatus. The heart in consumptive patients is for the most part too small or too weak for the proper performance of its function of maintaining the blood in circulation. Hence the pale look of consumptive patients, the cold feet and hands, and the general sensation of chilliness which they invariably complain of. This condition constitutes an inherited tendency or liability to the infection of the *tubercle bacillus*, which is generated in such inconceivable numbers in every large city that every citizen is almost daily exposed to the contagion. Persons of sound constitution with vigorous circulation, are, however, enabled to eliminate the invading bacillus without difficulty.

Now mountaineers in favored localities, so far from being troubled with small hearts, are much rather liable to hypertrophy of the heart, and are practically proof against any infection.

These facts point to the conclusion that mountain air must have a tendency to strengthen the frame, and to enlarge and strengthen the weak heart.

Cold air operates directly on the system by the stimulus it imparts to the vessels of the skin, and through them, indirectly, to the whole vascular system, precisely as in the cold-water cure. But injury may result from exposure to cold air, as well as from the application of cold water. Both must be judiciously adjusted to the needs of the patient.

It is important in selecting a retreat for a winter sanitarium, to have due regard to the aspect and other local conditions. The aspect of the southern slope of a great mountain chain like the *Hochschwab* renders it possible to ensure perfect shelter against the icy north wind. There is a general prevalence of calms too, the meteorological observations of the Aflenz Station, extending over three years give 885 calm days against

210 windy days, the latter occurring principally in spring and summer.

I do not recommend Aflenz for consumptive patients in summer, when it is overrun with tourists. At that season they can find higher and more suitable stations in the immediate neighborhood.

Aflenz is a peculiarly healthy place. Over a long course of years, the average death rate is only 6.6 to the thousand, and most of these from old age. There is no record of any native having died of consumption. The few who have died of it, in all 0.05 per cent. of the population, were people who contracted the disease elsewhere. These facts seem to favor the selection of Aflenz as a sanitarium for consumptive patients, and in fact great numbers have derived marked benefit from the resort.

Finally the writer of this article having visited Berlin for the purpose of making a study of Koch's treatment, and satisfied himself of its value in consumption, has introduced it into Aflenz, Davos, G rbersdorf, Fallenstein, and other mountain resorts, and, as he expected, its efficacy in these mountain stations, both as a palliative and as a cure, has been much more pronounced than in the great cities; and he predicts that the future of the Koch treatment, especially in its employment in the mountains will give its best results only in close sanitariums, where the almost universal tendency of consumptive patients to kick over the traces as soon as they feel a little better, will be held in check by the stringent regulations of a competent physician.

INSTINCT AND REASON.

CUTHBERT COLLINGWOOD, M.A., B.M., ETC.

Transactions of the Victoria Institute, No. 94, London.

IT is not many years since the Cartesian theory of animal automatism was tentatively offered to the scientific world from a high authority. The theory, it is true, met no general acceptance. Now, on the contrary, animals are placed virtually on a level with Man, both as regards their physical organization and their mental endowments.

But we believe that arguments can be adduced which tend to disclose a wide chasm between the apparently intelligent action of animals and the real intellectual operations of Man; and to prove that man has become the dominant animal—not simply because, through some unknown and entirely speculative influences, he has rapidly evolved a high standard of moral sense, and a lofty ideal of intellectual grandeur—but because he is essentially distinct in his non-material nature from what are called, not poetically only, but most truly and correctly also, the lower animals.

We do not dispute the fact that certain animals exhibit mental phenomena which, upon a superficial view, may easily be imagined to be similar to, if not identical in character with analogous phenomena in *Man*. But we would at the outset draw attention to a certain distinction between the phenomena, as exhibited by two widely different classes of animals, viz., first those exhibited by animals comparatively low in the scale of organization, but which have, by their singularly apparent complexity, attracted the interested attention of mankind in all ages—such as for example the construction of geometric cells by the hive bee, and symmetrical webs by the spider, or the various complex habits of the families of ants; and, second, the half-reasoning (as the poet calls it) efforts of animals of the highest organization, such as the elephant, the monkey, and the domesticated dog.

The first-mentioned class of phenomena is observable in utterly untaught invertebrates; and yet it is the acts of such humble and often tiny invertebrates which must astonish the thoughtful mind.

The great functional principles to which all the phenomena of instinct may be referred may be briefly and inclusively classed under the two heads of self-preservation and reproduction.

The brute is unable to subordinate the promptings of his nature, but man is capable of keeping his under the dominion of his higher faculties, and the more he thus subordinates them, the greater the distance between him and the brute.

Animals certainly display strong natural affections for their partners and offspring, but it is easy to preceive the essential difference, between the natural affections of animals and the human domestic relations. We have, in the higher animals, evidences of a certain teachableness within definite limits, in matters, not indeed of morality or responsibility, in any true sense, or even in true intellectual exercise in its most rudimentary form, but in matters relating chiefly to that which is one of the real and sole subjects of instinct, viz., self-preservation (avoidance of danger or pain) and matters accessory to nutrition, and the appetite for food and drink (in the form of reward for obedience and docility), for it is these impulses which chiefly reconcile such animals to the mechanical performance of tasks which only the superior will of the human teacher can influence them to strive to accomplish.

Thought does not enter into any of these mental operations of animals. It is simply an exhibition of a certain plasticity of mental endowments which is affected and brought into play by habit and environment.

But in addition to these limited phenomena to which the instinct of the lower animals is confined, Human Intelligence is capable of other and transcendental mental acts which can have no analogues even in mere instinct. To what animal can we attribute the power of reflecting upon its own being and instinct, or of endeavoring to unravel the phenomena of its own consciousness?

The question has often been discussed whether either Man or animals are possessed of innate ideas. As far as animals are concerned, it is not difficult to find an answer. For what constitutes an Idea? An idea consists in an impression of something not present, but which the mind is able to present to itself, or to recover by a mental operation, or an exercise of thought. But what reason have we for supposing that any animal thinks? Does any one believe that the bee thinks while constructing its geometric cells, or the bird thinks over the weaving of her nest, or the selection of a site for its building?

But the instances we have thus selected for illustration are examples of pure instinct; and yet are also instances, by no means the least complex of those actions which are well known to be performed by animals, for whom there is claimed a certain measure of reason or intellectuality such as differs from the reason and intelligence of Man in degree only. If, however, these typical acts of animals are the products, not of Reason, but of pure instinct, there can be but little question upon that ground alone that the acts of animals in the complex when properly studied and disengaged from the fallacious arguments which are used for elevating them to the heights of Reason, will be recognized as belonging also to the same category of instinctive actions as those already adduced. Mere instances of apparent Reason, or acts which simulate Reason might be endlessly multiplied; but when the true principle of Instinct is comprehended, and its essential low plane duly perceived, there can be no doubt in any unprejudiced mind that such cases have not a cogitative origin of the kind which characterizes man.

The lowest savage who lives almost like a beast in his aboriginal condition, on being brought into contact with civilization, may be taught to use true intellectual processes; may be made to comprehend abstract ideas, may be instructed to appreciate judgment, to reflect on coexistences and sequences; may be led to a sense of responsibility; may, in a word, be proved a moral, intellectual, and religious being. The lowest savage can, indeed, even without teaching or civilizing contact, communicate with his fellows, impart ideas, and seek aid and sympathy from his fellow-men by articulate speech. But none of these things can

any animal do. How say they, then, that instinct and intelligence are alike in kind, and differ only in degree?

Whatever quasi-mental endowments animals do stand possessed of are innate. Every animal at its birth is in possession of the entire sum total of its necessary knowledge and capabilities, and is completely adapted to, and qualified for, its mode of life—with the sole reservation of allowances for growth.

Animals, however, inasmuch as they are imbued with this affection, which constitutes their nature or very life, must be capable of certain cognitions. They must be possessed of what cannot perhaps strictly be called "knowledge," so much as cognitions of certain sensuous perceptions which affect them either agreeably or disagreeably.

The conditions by a comparison with which we may best estimate the character of animal instinct, are those of somnambulism; certain senses are specially acute, while others, and the intellectual faculties in general, are in a state of sleep or abeyance. So it would appear to be with animals. What is the abnormal state of a reasoning Man is the normal condition of unreasoning animals.

Animals agree with man in the possession of senses, propensities, and certain feelings or sentiments. But the grand distinction between the animal and Man lies in the facts (1st) that these endowments are innate in the animal, but not in man; (2d) that in these higher endowments there is a wide gap between the mode of their exercise as exhibited respectively by the animal and Man, and (3d) that above these are all the higher and truly intellectual faculties, viz., those of relation and reflection which characterize Man, but are entirely absent in the animal.

RELIGIOUS.

CHURCH AND CREED.

THE REVEREND DR. CHARLES A. BRIGGS.

Forum, New York, June.

CHURCH and creed were born together. The creed is essentially a confession of faith in Jesus Christ as the Messiah and Saviour of men. Peter may be said to have uttered the first Christian creed when he said: "Thou art the Christ, the son of the living God." The apostolic commission, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, of the Son, and of the Holy Spirit," gave the outline of the Trinitarian creed: "I believe in the Father, the Son, and the Holy Spirit."

So soon as the Church was organized and provision was made for the training of converts in preparation for the sacraments, this simple outline of the creed was enlarged so as to embrace the essential doctrines of the Christian religion as conceived by the ancient Church. This enlargement of the creed was made independently in the different churches established in the provinces and cities of the Roman Empire; but gradually a consensus was obtained, such as we find in the so-called Apostles' Creed, and in the Nicene Creed, the latter differing from the former chiefly in that it was enlarged by the Council of Nice in A.D. 325 so as to exclude the Arians from the Church. The damnatory clauses of the Nicene Creed ought never to have been used with the creed. They may be appropriate as the judgment of the council, but they are not proper in public worship. I take no exception to any statement of these two creeds. At the same time it is my opinion that if we could reduce them to their primitive form, nothing essential to Christianity would be lost.

The Church of Christ for 1,500 years lived and grew, and accomplished its greatest triumphs, destroying the ancient religions, transforming the Greek, Roman, and Oriental civilization, winning the Celtic, Germanic, and Slavonic races to Christ, without any other creeds than these. But in the sixteenth century the throes of liberty and reformation divided the Church, and large numbers of creeds, catechisms, and confes-

sions of faith were framed, in order to define the differences, and to emphasize the discord of Christendom. These modern symbolical documents are not so much creeds expressing the real faith of the people of God, as systems of orthodox doctrine to be taught by the theologians.

The movement for a revision of the Westminster Symbols now in progress in the Presbyterian churches, will probably result in casting those symbols aside as barriers to church unity, and as no longer suitable expressions of the faith and life of the Church in our day.

Dogmatic theology is in a state of dissolution and reconstruction. Thinking men are going back to the symbols of the Reformation and then back of these to the œcumenical creeds, and then still further back to the theology of the Bible itself. The scholastic divines knew little or nothing of Biblical criticism. The lower or textual criticism, the higher or literary criticism, and historical criticism are sections of modern scientific study of the Bible. Criticism has made the Bible a new book. And the discipline of Biblical theology, which builds on the results of criticism, finds in the Bible a new theology—not new in the sense that it destroys anything that is valuable in the old theology; but, that on the one hand it is simpler, fresher, full of life and energy, quickening and fascinating people as well as preacher, and, on the other hand, more comprehensive, more profound, more symmetrical and harmonious. Biblical theology has made it evident that the dogmatic systems have obscured the Biblical elements with the ecclesiastical and the speculative.

Historical theology has undermined and destroyed in large measure the ecclesiastical claims of the dogmatists. We now know well the history of doctrine and the history of dogmas; historical investigation has traced them to their sources, and convicted them of errors, and of false use of scripture and history in their elaboration.

The Westminster Confession having already been displaced by dogmatic systems, these will give way to new systems, constructed on more scientific principles, and in closer harmony with the Bible and history. Such systems will distinguish between the essential and non-essential in Christian doctrine, and thus prepare the way for a consensus-creed expressing the essential doctrines in the forms suitable for public worship, reserving the non-essential doctrines for the discussion of the class-room, the lecture, the treatise, and the club.

There have been great advances in doctrines and in dogmas in modern theology. The dogmatic divines have generally laid more stress on new doctrines than on the old ones. A recent study of the Apostles' Creed in comparison with several systems of dogmatic theology in general use at the present time, showed that six of the articles of the creed are elaborated with more or less fulness in the dogmatic systems; that six of them have been to a great extent ignored, and that there are six doctrines, not in the two ancient creeds, to which the two representative dogmatic systems of Dr. Charles Hodge and Dr. W. G. T. Shedd give twice the attention that they have given to the twelve articles of the creed. These doctrines that have risen into such great importance as to suppress the ancient catholic doctrines of the Church are: (1) The inspiration of the Scriptures, (2) the divine decree, (3) original sin, (4) vicarious punishment, (5) imputation of the righteousness of Christ, (6) everlasting punishment. This group of doctrines divides the Church. Their importance is exaggerated, while doctrines in which there is concord, have been overlooked. The tendency of American dogmatic speculation has been in one direction, while the tendency of the faith of the home and the pulpit has been in another direction.

The tendency of thought in the present century has been toward the person and work of Jesus Christ. Modern critical philosophy, science in all its branches, history, and the critical study of the Bible, are all working together to give the theologian treasures of truth unknown to former ages. The critical

study of the Bible makes it a richer and a grander book, and finds mines of doctrines, new as well as old. We may reasonably expect that the theological conflicts, the intense and eager researches after the truth of God, will result in a crisis in which all the forces of Christianity will come into play, in order to give birth to a new age of the world in which the discord of Christendom will die away, and concord will live and reign, and express its new faith and new life in a creed, a choral of praise to the triune God, in which all the essential doctrines of Christianity, learned from all the struggles and triumphs of twenty centuries, will be grouped about the Father, the Son, and the Holy Spirit.

WIT IN THE PULPIT.

THE REVEREND H. R. HAWES.

Contemporary Review, London, May.

NOTHING can supersede the power of the living voice in the pulpit.

All this talk about books, newspapers, magazines, and education generally, taking the place of sermons is idle. The face-to-face element is indispensable, the magnetic control of personality is never out of date. Remember it was the "Word made Flesh" that prevailed.

Preaching is only one form of the survival of the fittest. If it could have been killed, it would have been killed by the thousands of imbecile sermons preached throughout Christendom every Sunday.

Now two facts stare us in the face. The first is that there is an innate appetite in all religious communities for sermons; the second is that there is a great dearth of wholesome and stimulating sermon food.

Why are there so few good preachers?

There are various reasons. Want of conviction, want of training, want of freedom; but the greatest of these is want of freedom. Without conviction no one has any business to preach at all; without capacity one may honestly try to preach, but he is sure to fail; without training he is heavily handicapped. But freedom and spontaneity in the pulpit are what we most miss. Men must leave off saying the things they don't believe to people who don't believe them.

Every great religious revival has been marked by an outburst, sometimes a very startling outburst of pulpit freedom and spontaneity, not only great plainness of speech, but, as in our Lord's case, great fertility of resource, anecdote, satire, local allusions, and personal applications have abounded. Indeed every department of life was laid under contribution in turn by Christ, the Divine Teacher. The least possible use was made by Him, of what had been, up to that time, the whole subject-matter of sermons—the texts and Bible lore of the period—viz., Moses and the prophets. When alluded to, it was for the sake of contrast, restatement, and, sometimes, flat contradiction. "Moses said this, but I say something quite different;" in other words, "Moses's instruction on this or that point is out of date." That is the kind of freedom we want. How indiscriminate must have seemed Jesus's spontaneity! What a sensation he must have made by his pungent allusions to "Herod, that jackal," or to the superiority of loose women and swindlers over the religious hypocrites of the period; or to the children's noisy games in the market-place, in which their very cries and watchwords were reproduced; or to the absurdity of lighting a candle and putting it under a cover! We want these homely figures, calculated no doubt at times to excite a smile; we want to bring the pulpit near to daily life.

Every living period of the Church has been marked by a great outburst of spontaneity in the pulpit. Wit and humor have been freely used by all great preachers who happened to be gifted with those rare gifts. The notion that the preacher should invariably be solemn and dignified belongs to a dead Church. "I tell you what it is, gentlemen," said Wilberforce, the late Bishop of Oxford, turning round at a dull missionary

meeting, "the Church of England is being choked with dignity. What you want is to take off your neckties and shake the starch out of them."

Ever since Mr. Spurgeon in England, and Ward Beecher in America, boldly claimed the electric current of humor and the rapier thrusts of wit for the service of God, the question of wit and humor in the pulpit has been hotly debated in most religious circles. "I wonder, Mr. Spurgeon," said an old respected minister to that incomparable orator, "that you discredit your sacred calling by making so many jokes in the pulpit." "Ah!" replied Mr. Spurgeon, "you would not wonder at all if you knew how many I keep to myself."

"I am surprised, Dr. South," said the Bishop, "that you allow yourself to indulge so freely in wit when you preach."

"Ah," said the ready divine, "your lordship was never tempted in that way."

Porson used to say that "wit was the best sense in the world." Humor is the electric atmosphere, wit is the flash.

The situation of people crowding into church on a week day to get out of the rain was distinctly humorous, but when Rowland Hill espied them and said, "I have heard of people making a cloak of their religion, but I never before saw them make an umbrella of it," then the electricity of the situation culminated in a flash.

Wit properly used is moral, recreative, and stimulating in a high degree, and people who do not blush at what is sinful, can often be made to feel ashamed of what is ridiculous.

As every preacher knows, the first thing to do is to get people to listen at all. "Sermons," it is said, "are so dull." So strongly did Sydney Smith feel this, that when asked what he considered to be the sin against the Holy Ghost, replied promptly, if rather profanely: "In a sermon, sir, the sin against the Holy Ghost, is undoubtedly dullness."

Mr. Spurgeon has always been perfectly appalling in his readiness to deal with insolence in the house of God. The finest case on record is perhaps one in which three young fellows came in and settled themselves conspicuously in the gallery with their hats on. Of course Mr. Spurgeon's eye was soon upon them, and leading his discourse round to the respect which all Christians are bound to show for the feelings of others, "My friends," he said, "the other day I went into a Jewish Synagogue, and I naturally uncovered my head, but looking round I perceived that all the rest wore their hats, and so, not wishing to offend against what I supposed to be their reverent practice, though contrary to my own, I conformed to Jewish use, and put on my hat. *I will now ask those three young Jews up in the gallery, to show the same deference to our Christian practice in the house of God, as I was prepared to show them when I visited their synagogue, and take off their hats.*"

Wit, humour, anecdote, have all their places in the pulpit, provided only they flow spontaneously. *Be yourself* is the great lesson for the preacher, exchange self-consciousness for sincerity. In the pulpit, above all things, even though you should be a master of wit and humour, "*be yourself.*"

MISCELLANEOUS.

ABRAHAM LINCOLN.

CARL SCHURZ.

Atlantic Monthly, Boston, June.

I.

LINCOLN'S fame needs neither the reiterated enumeration of his virtues and abilities, nor any concealments of his limitations or faults. It was rather the weird mixture of qualities and powers in him, of the lofty with the common, the ideal with the uncouth, of that which he had become with that which he had not ceased to be, that made him so fascinating a character among his fellow-men, gave him his singular power over their minds and hearts, and fitted him to be the greatest leader of the greatest crisis in our national life.

Abraham Lincoln was always very near to the plain people. Born of the humblest parentage in a miserable hovel in Kentucky, his father, a typical "poor Southern white," his mother, a once handsome, bright girl, grown prematurely coarse in

feature and soured in mind by daily toil and care; and growing up among squalid surroundings, and among rough and uncouth people,—the poor, the lowly, the ignorant—he never ceased to remember the good souls he had met among them, and the many kindnesses they had done him. Although in his mental development he had risen far above them, he never looked down upon them. How they felt and how they reasoned he knew, for so he had once felt and reasoned. How they could be moved he knew, for so he had once been moved himself and practiced moving others. His mind was much the larger, but it comprehended theirs; and, while he thought much farther than they, their thoughts were ever present to him.

He had had his private sorrows and griefs. Loving and beloved by the fair and estimable Ann Rutledge, who died in the flower of youth and beauty, he mourned her loss with such intensity of grief that his friends feared for his reason. Recovering from his morbid depression, he bestowed what he thought a new affection upon another lady, who refused him. When moderately prosperous in worldly affairs, and having prospects of political distinction before him, he paid his addresses to Mary Todd, of Kentucky, and was accepted. But tormenting doubts of the genuineness of his affection for her, of the compatibility of their characters, and of their future happiness came upon him. His distress was so great that he felt himself in danger of suicide, and feared to carry even a pocket-knife with him; and he gave mortal offense to the bride-expectant by not appearing on the wedding-day. Then the torturing consciousness of the wrong done her grew unendurable. He won back her affection, ended the agony by marrying her, and became a faithful and patient husband and a good father. Sympathy for all pain, grief, or misfortune was the strongest element in his nature, and as his sympathy went forth to others it attracted others to him.

Lincoln's debate with Douglas in the memorable Illinois Senatorial canvass of 1858 gave him a national reputation, and made him a presidential possibility for 1860. In opening the campaign on his side, in a speech at the nominating convention, he gave utterance to the memorable saying which sounded like a shout from the watch-tower of history:

"A house divided against itself cannot stand. I believe this Government cannot endure permanently half slave and half free. . . . Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all the States—old as well as new, North as well as South."

Lincoln was urged to leave this out of his speech; but his reply was: "It is true, and I will deliver it as written." Again, when his friends urged him not to persist in forcing Douglas to declare himself on the Dred Scott decision, on the ground that Douglas's answer would sufficiently commend him to the people of Illinois to secure his reelection to the Senate, Lincoln still persisted. "I am after larger game," said he. "If Douglas answers as we expect, he can never be President, and the battle of 1860 is worth a hundred of this." The question was asked, and answered as expected, and Douglas was returned to the Senate; but Douglas had forfeited his last chance of becoming President. The South would not forgive his "unfriendly legislation doctrine."

It is not probable that when Lincoln was fighting Douglas in 1858, he thought of himself as a presidential candidate; but when the Republican convention assembled at Chicago in May, he not only had the whole vote of Illinois to start with, but won votes on all sides without offending any rival. Seward and Chase were the leading candidates; but a large majority of the anti-Seward delegates went over to Lincoln, and gave him the nomination on the third ballot. As had been foreseen, Douglas was nominated by one wing of the Democracy at Baltimore, and the extreme proslavery wing put Breckinridge into the field as its candidate. The result was the election of Lincoln by a majority of fifty-seven in the electoral college.

FIELD MARSHAL COUNT VON MOLTKE.

Grenzboten, Leipzig, April 30.

ON the twenty-sixth of October last, all Germany rang again with rejoicings, in celebrating the ninetieth birthday of the hoary hero, who, born with the century, impressed the stamp of his personality on all the leading political events which characterized it. We had been accustomed to regard him as one of those whom time cannot bend. He strode erect, his intellect clear, his spirit serene, and his strength of will unshaken; a witness of the past, and yet a vital part of the living present, participating keenly in all our joys and sorrows, our cares and perplexities. Standing above parties, with the calm wisdom of age, he grasped the true, intelligently, from whatever source it originated. With his incomparable powers of calculation he ascribed a just value to every detail in its bearing upon the whole; and he stood before us, the German people, as the personification of the dignity and majesty of the German Empire, and—a royalist from head to foot—the glory and honor of his king.

And now, the funeral bells are tolling, the pennons wave at half-mast high, he has thought out the great problem of death to its close: without struggle, painless, and unresisting, he surrendered himself to the invincible foe, the first and last capitulation of the never defeated warrior.

What a man, and what a life! He imbibed his first strong impression as a six-year-old boy, when, on the 6th of November, 1806, the last fragments of the Prussian army, in the streets of Lubeck, flung themselves once more like wounded boars upon Soult's battalions; when Blücher, York, Witzleben, raised the military honor of Germany from the dust, and made it flash forth for a moment before the advent of that dark period, in which the German name seemed doomed to be extinguished forever. In his parents' house he learned to know the character of the plundering foeman, and religiously treasured up the memory of the evils they had wrought, until the day came when he could demand a reckoning in the royal palace of Versailles, and in the precincts of Paris. But how remote the day of reckoning: what troubled and almost hopeless years had Germany to pass through in the long interval!

On Danish soil, in Copenhagen, Moltke secured his early education, and as Danish officer he achieved his independence. In 1822 he joined the German Army, an insignificant second lieutenant, in Frankfurt-on-the-Oder. Five years later, he was first lieutenant, and in 1835 captain; and now first he was distinguished among his fellows, excelling them all in industry, in zeal, and in the depth and soundness of his decisions. With him originated that modest, but nevertheless self-conscious saying: "Industry is genius."

Then followed his service in the East, of which he himself has given an unsurpassable account. On his return to Germany in 1839 he was regarded as one of the best officers of the Prussian Army. A thorough soldier, he took no part in the disturbances of the year 1848; but devoted himself diligently to his military studies and to the improvement of the Prussian Army, quietly and conscientiously, without any effort to attract attention. His duties now brought him into immediate contact with our ruling house. He was adjutant to Prince Heinrich, in whose company he had visited Rome, in 1855 he was personal adjutant of the then Prince Frederick William, two removes from the Crown, and in his company he visited London, Paris, Italy, and a section of Russia; everywhere marking, learning, and inwardly digesting. At last, in 1859, when King William assumed the Regency, he elevated Moltke to chief of his general staff, and evermore kept him at his side, a constant, true friend and adviser; a constant, devoted servant, and an incomparable instrument on that decisive day, in which Kaiser Wilhelm, Bismarck, and he welded the German Empire in hard times, in battle, and in victory. There is no need to sketch the history of Moltke's achievements in the great period from 1864 to 1871. Who does not already know it, deserves to be left in ignorance of it. His name is inseparably interwoven with the grandest memories of the people, who will never forget him so long as they shall retain an historic memory. Fully eighteen years after Sedan, Moltke was able to endure the heavy labors entailed by the post of chief of the General Staff of the Army, and although after the severe strokes of the year 1888 he withdrew to a narrower field of labor, he nevertheless worked to the last, for with him to live was to labor.

Books.

ÉTUDES AMÉRICAINES: Race blanche—Race noire—Race rouge—Jones de Chicago. Par Henri Gaullieur. 12mo, pp. 299. Paris: E. Plon, Nourrit et Cie., Imprimeurs-Éditeurs. 1891.

[The first impression made by the title-page of this book is that the author divides the population of the United States into four classes: "The White Race;" "The Black Race;" "The Red Race;" and "Jones of Chicago." Further examination, however, shows that the last named, supposed to be a division, is a fictitious narrative about one Pickwick Jones, of Chicago, who, by hazardous speculations, makes a fortune, which his wife and daughter spend in Europe; the life of the father and husband being cut short, before he is yet old, by the pace at which he goes. The hero of this narrative is supposed to be a type of a certain class of money-getting men in the Western metropolis. The portions of the book relating to the White, Red, and Black races in America were originally contributed to the *Swiss Journal de Genève*. These portions are the result of the observations of the author during a residence of twenty-five years in the United States and West Indies. It is evident that Mr. Gaullieur is a shrewd observer, quite free from narrow prejudices, and ambitious of producing a work on America not unworthy of standing beside those of Mr. Taine, the author of the volumes "Les Origines de la France Contemporaine," and to whom the book before us is dedicated. In this ambition Mr. Gaullieur has measurably succeeded. His statement of the conclusions to which he has come are made attractive by his breadth of view, by the evident pains he has taken to be fair and just, and the clearness and vivacity of his style. Among the multiplicity of subjects treated by the author there is space to digest only very few of the conclusions to which he has come.]

NOTHING is more difficult for a European to understand than the respect which women enjoy in America. A French or German father of a family would shudder at the idea of seeing his daughter go constantly to promenade, to church, to a concert, or the theatre, under the sole escort of a young man whom she does not know intimately. Yet these scruples would appear absurd in the United States. This results from the fact that the character of American girls and young men does not resemble at all that of the young people of the Old World. The sentiment of honor is understood quite differently on the two sides of the Atlantic, and I believe that the idea of honor in America has a considerable influence over the social relations between the two sexes. Here, this sentiment of honor, such a powerful spring of human actions, rests on a different basis. Just as the Chinese or the Japanese, would think themselves dishonored under circumstances which would not disturb the equanimity of a European, so the French, the Germans, or the Italians would consider themselves degraded in public estimation by a matter which would appear nearly puerile to an American. Thus the idea expressed by the French word "*gentilhomme*" does not correspond at all to the American sense of the English word "gentleman." The first duty of a "gentleman" in the United States consists in doing nothing which will make a woman blush. Every man in America aspires to the qualification implied in this word, so difficult to define, and which includes so many things.

This extraordinary respect of the American for women of all classes and conditions, is one of his noblest and most characteristic traits. It may be said, without the slightest exaggeration—and the fact is known in Europe—that brutality and vulgarity, although frequent among men, is never shown in the presence of a woman. This phenomenon astonishes all Europeans. In fact, it is surprising, and the rule in that respect is pushed nearly to an extreme. Some worthless fellow of the Far West, who would not hesitate to draw his revolver on one of his comrades, will soften his language and expressions in the presence of a respectable woman. Some man of the people, who, under the influence of whiskey, in masculine society, gets into a passion and indulges in oaths, will grow calm and cease to swear when he enters a railway carriage in which there are "ladies."

In Europe I have frequently heard it said that the Americans are badly brought up. I have heard the same thing said of Europeans in America. This results from the fact that the standard of good breeding differs. A young American who would put the heels of his boots on the verandah of a hotel, will turn his eyes away from the face of a pretty woman, through fear of being thought impertinent; a European "*gentilhomme*" whose language in a drawing-room is perfectly correct, will, in the company of a strange woman, make remarks which would procure him, in America, the reputation of being a clown or a brute.

The peasant, that is to say, that stupid being, sometimes brutal and superstitious, sometimes cowardly and indifferent, on whom the European State relies to maintain its power, does not exist in the United States. There the cultivator of the soil, thanks to the conditions

which surround him, has ascended at a bound several rungs of the social ladder. The American "farmer," works less with his hands. He does not bow his head over the land which he tills, with a resignation like that of the toiling ox, which often is considered in Europe the ideal of labor. On the other hand, his brains have been developed by education and reading, and if he is less persistent in work, less patient, less saving, it is because he relies more on his intelligence than on his arms to secure his bread. This contempt for labor purely manual and brutal characterizes the American in other respects; in his opinion, it is the machine of iron and steel which ought to do such work, not the human machine.

In Europe the State devours her children like the ogre of the fable. Under pretext of a regard for the public safety, it keeps the poor classes from having meat, it taxes their clothing, their shoes, everything which is necessary to their existence, to their ease, to their comfort; the coffee which is worth but twenty cents a pound in Brazil, the petroleum which allows the artisan to read and instruct himself during the long nights of winter, sugar, tobacco, the foreign tools, which simplify most everything, become "objects of luxury." Those who preside over the destinies of modern Europe appear to be ignorant that their routine is conducting us step by step to the condition of the peoples who, like those of Turkey and Spain, have sunk morally under the effect of the crushing of the individual by the State.

To sum up, the white race has attained its majority in the New World; in the Old World that race is still a minor under the guardianship of the State.

As to the black race, the political situation which it occupies at present in the United States, while not without inconveniences, is not dangerous to the future interests of the country. Every one knows that the abolition of slavery was not the object of the War of Secession, but a grave incident which followed the rupture of peace. The North Americans did not dream of undertaking such a formidable war from a motive of pure philanthropy. In the North it was well known that the black was not equal to the white. But the abolition of slavery was inevitable after the breaking out of hostilities; and when Lincoln proclaimed the abolition, it was a measure which could not be avoided.

What will be the probable fate of the black race in the United States?

If we study the history of the negroes since their emancipation, we will see that in many respects they have certainly made progress. Education has borne some fruits. Yet, notwithstanding all that has been accomplished, the negro remains in a constant state of real inferiority. Now, the white population increases so rapidly that the black element will soon become a factor less and less important in the development of the country. When the United States number 100,000,000 inhabitants—and that day is not far distant—the colored people will be still feebler than they are to-day. What will be the condition of things when the territory of the Union contains double and triple that number? The increase of the white race goes on with gigantic strides, and nothing can arrest it. According to Mr. Gladstone, there is room in the United States for 600,000,000 human beings. The negro, then, will become less and less important as a political elector, and an agricultural producer.

In regard to the red race, I believe in the truth of the picture of the Indian painted by Fenimore Cooper, in "The Last of the Mohicans"—in my opinion the most beautiful, artistic creation his country has produced. In 1879 and 1880 I had the advantage of accompanying the United States Secretary of the Interior—my intimate friend—in long voyages of inspection among nearly all the Indian tribes. I have, therefore, had an opportunity of studying the American Indian closely, and I maintain that, notwithstanding the changes which have been made in the Indian character by the experiences he has had to endure since Cooper's time, he has at bottom the same traits as Cooper's redskins.

The heroism displayed by the red race in those interminable wars which have lasted to the present time, is one proof among many of the fact that, notwithstanding the changes in the surroundings of the race, Cooper thoroughly understood the nature of the Indian. Evidence of this is furnished by the relatively recent war between the United States and the Nez-Perçés. While this war was going on the American press complained bitterly of the American generals, who were beaten one after another, by a handful of redskins encumbered by women, chil-

dren, and baggage. The generals replied, with reason, that these newspaper writers had no idea of what an Indian war is. The Nez-Percés, it is true, finally capitulated, but it was only after they had fought heroically, and when they, their families, and their horses were at the last extremity through want of provisions. One of these officers, General Howard, pursued in vain Chief Joseph, with his band of Nez-Percés, with their woman and children, for seventy-five days over a distance of about fifteen hundred miles. This General Howard, whose want of good sense and firmness at the beginning had contributed to this war, lived to accuse himself of not being acquainted with his own profession, and wrote in his own defense a volume which indicates the character of the man. "Beaten generals are always in the wrong in the eyes of the public." He humbly acknowledged, nevertheless, that "from whatever side this campaign is regarded, whether from the Indian or the Christian, it demonstrated a surprising energy on the part of everyone." This humility does honor to a general in the regular army of the United States; but the ridiculous and inefficient rôle played by this officer, more capable of commenting upon religious works than of stopping an Indian war, has not crowned him with laurels in the eyes of the Americans of the Far West.

[This allusion to religious works it would seem from a note at the bottom of the page refers to the fact that General Howard translated into English a work of M. Merle d'Aubigné, of Geneva, author of a voluminous history of the Reformation and other works of that character.

The French writer then goes on to say: "The following year the Chief of the Tribe of the Bannocks who had served as a scout with Howard against the Nez-Percés and who had had difficulties with the General, took up arms in his turn. General M—— (which must mean Miles whom the French author praises highly) successfully whipped the Bannocks near the Yellowstone and put an end to hostilities." The same remark applies to General Crook who stands well in the opinion of the French observer.]

UNDER A COLONIAL ROOF-TREE. Fireside Chronicles of Early New England. By Arria S. Huntington. 8vo, pp. 133. New York and Boston: Houghton, Mifflin & Company. 1891.

[This handsomely made volume relates principally to an old house, which, so far as can be made out, is in the town of Hadley, Connecticut, and seems to have been built somewhere about 1752, by Moses Porter, a descendant of John Porter, one of the founders of the town of Hadley. At present the building is occupied during the summer season by the Right Reverend Dr. Huntington, Bishop of Central New York, and his family. He was born in the house and appears to be descended from Moses Porter, its builder. The larger portion of the book is concerned with "A Diary of Long Ago," kept for forty-nine years by Elizabeth Porter, the only child of Moses, and who married Charles Phelps. Their daughter, Elizabeth, was the mother of the Bishop of Central New York, who is the youngest and only surviving son in a family of eleven children. Six drawings illustrate the exterior and interior of the house and views in its neighborhood. The "Diary," with the notes and comments thereon, gives glimpses of odd notions and customs in that part of New England in former time. A special word should be said for the binding, an unusual combination of strength and flexibility. The book opens as if to invite reading, yet is so firm that the reader has no disturbing fears that it will fall to pieces.]

I SUPPOSE every family has its own way of preparing for and keeping Thanksgiving. In the old Porter House, it began like the Jewish Feast of the Passover, with a great slaughter, not of lambs, however, but of equally innocent chickens, and that on the Sunday evening of Thanksgiving week. I can only say in palliation of this, that it was a religious feast, or, if that does not satisfy the humane instincts of our age, I will add that in those days Sunday was universally regarded as beginning at sundown Saturday and ending on Sunday. Our fathers could hardly be called Sabbath-breakers, because the hen-roosts were never allowed to be visited till after dark!

Monday was devoted, of course, to the weekly washing, and nothing must interfere with that.

Tuesday was the great day for the making of pies, of which there were from thirty to forty baked in the great oven that crackled and roared right merrily in anticipation of the rich medley that was being made ready for its capacious maw. Two kinds of apple pie, two of pumpkin, rice, and cranberry made out the standard list, to which additions were sometimes made. Wednesday was devoted to chicken pies and raised cake. The making of the latter was a critical operation.

The Christmas holidays, as they are now observed, were not known in the country towns of New England then. New Year's presents were often made, and the "Happy New Year" greeting was passed when neighbors met each other; but with most people we were too near

the Puritan age to hear the "Merry Christmas" so common to-day, without a shock, as though it were a profanation.

In the time of the "Diary" the favorite theme of sermons seems to have been the terrors of judgment. Great efforts were made to alarm the unpenitent. The guilty were openly rebuked from the pulpit, and backsliders held up to condemnation.

September 18, 1768, Mr. Hopkins preached two rousing sermons, "reproached all equally, but especially the sin of lying," two persons he had reference to being present in the congregation. There was, in those days, open concern about personal security in spiritual matters. "A meeting was called on Lawyer Porter's account, who continues to be in distress for his soul."

Mrs. Phelps, the diarist, had several African slaves in her household. In 1772, she makes this remarkable entry in the diary about one of these slaves:

"Our Peg, who has lived with us near eighteen years, of her own choice left her children and was sold to one Capt. Fay with a negro man from this town, for the sake of being his wife."

Nearly a century and a half have passed since Moses Porter raised the roof-tree. Before his occupancy, only the cattle of the colonist or the foot of the red man trod the soil on which the house stands. Since he first tilled the fields, his title with that of his grandchildren and great grandchildren has been maintained by that only which is of true value—the use and development of its resources. Only what is of direct benefit to the community has been cultivated on the fertile acres which surround the house, while the wild woodland has been left in all its beauty.

LA GRIPPE AND ITS TREATMENT, FOR GENERAL READERS. By Cyrus Edson, M.D., Health Department, City of New York. 18mo, pp. 46. New York: D. Appleton & Company. 1891.

[This booklet, a slight expansion of an article which appeared in February last in the *North American Review*, is both historical and therapeutical. The disease is supposed by some to have broken out in the Athenian army, as long ago as 425 B.C. However that may be, it is certain that the malady has been a resident of our country since about December 30, 1890, and it gives indications of an intention to become, for a time at least, a naturalized denizen of the United States. If hard names could have driven the new-comer out of the land, it would long since have departed, for some of the names which have been applied to it are "contagious influenza, febris catarrhalis, rheuma epidemicum, ladendo, Blitz-katarrh, Chinese catarrh, tac, cephalalgia contagiosa, follette, grenade, cocotte." The treatment recommended by Dr. Edson, he carefully explains, is not intended for those who, when attacked by the disease, are within reach of a capable medical man. "Do not attempt to treat yourself," says the wise Doctor, "but send at once for the physician."]

THERE can be no doubt that the disease is due to some micro-organism carried in and by the air, and probably also by the clothing and other material—although not to a striped microbe, a wonderful bug discovered in Chicago. This micro-organism infects the human system, giving rise to the symptoms peculiar to the disease, but in so doing it rapidly destroys itself or is destroyed by some protecting influence in the human body.

Observers of the highest standing differ upon the subject of contagion, some holding that it is highly contagious, others that it is slightly so, and others still that it cannot be transmitted from person to person. The arguments advanced by the latter in defence of their opinions are that its rapid and almost simultaneous diffusion precludes the idea of personal contagion. To the writer it appears to be a contagious disease in the ordinary acceptance of the term, though it is probably only slightly so, for he has frequently seen one or two members of a large family afflicted, while others, though exposed to the disease, enjoyed immunity. Its propagation is largely due to infection. It engenders a most aggravated form of "the blues," and a number of suicides of persons suffering from it have been reported. Some cases suffer from acute catarrh of the stomach and have, in consequence, persistent vomiting. The sense of taste, as well as that of smell, is, in many instances, temporarily lost.

Physicians have been struck with the resemblance of *la grippe* to dengue fever, or dandy fever, as it is sometimes called on account of the rheumatic affection of the joints, which gives the patient a stiff, dandified walk. The two diseases are doubtless closely allied. The description given by an Irishman in one of our comic weeklies was that *la grippe* is "a disease that keeps you sick fifteen days after you get well."

The Press.

POLITICAL.

THE THIRD PARTY: PRO AND CON.

Christian Cynosure, Chicago, May 28.—This great meeting is not without its significance. Its protests against monopolies, trusts, unequal taxation, and ruinous government expense must be heard. But to open our mints to the silver of the world, to invite everybody to get into debt by their sub-treasury system, and to demand government ownership instead of control of railways, will not help us. More than all this, to indorse the saloon curse was a most fatal mistake.

1. The party is, therefore, misnamed, for only a small portion of the people can get on its platform.

2. It has embraced the saloon and must sink with it in the sea of politics.

3. Above all, this party is largely made up of different secret societies, separated from one another by false oaths. Such a party should not stand in America. Secrecy in politics means the Clan-na-Gael and the Mafia—ruin.

4. This movement, however, will be an Attila to the old parties—a scourge of God. It will give their leaders the headache,—and the heartache. It may never elect a President, but will probably defeat several. It will be like the Assyrian, the rod of God's anger, to chastise men who have long had it in their power to deliver our nation from her worst enemies, but have refused.

DEMOCRATIC WELCOME IN A REPUBLICAN STATE.

Leader (Dem.), Des Moines, May 26.—Much of the platform is good and voices the sentiments of a large number of people in Iowa. Those upon whose shoulders will rest the responsibility of defining the position of the Democratic party in Iowa this fall will do well to carefully consider the several planks of the platform.

EMBRACED BY THE NATIONALISTS.

New Nation, Boston, May 30.—The advent of the People's Party means not only the overthrow of one or both of the existing parties, but the political death of a whole crop of demagogues, whose trade it has been to keep the people apart, and take the bribes of the politicians. These were the sort of midwives in spite of whom the new party got itself born. The platform was about big enough to get born on, and that was enough for the emergency. It can be enlarged and improved later on. The significant and the hopeful feature of the conference was not so much the precise terminology of the platform, put together as it was under circumstances of extraordinary confusion and difficulty, but the moral quality and earnestness of the men behind it. As it stands, however, it means the people against the money power, and that is bound in the end to mean Nationalism, for it is only a question of time for any party which antagonizes the money power, to discover that there is no plan whereby it can be overcome, except the assumption on the part of the people, through their governmental agencies, of the function of organizing and directing industry.

What then should be the course of Nationalists toward the people's party? In the opinion of the *New Nation*, it should be one of cordial sympathy and coöperation, combined with the most vigorous sort of missionary effort to spread among its membership a knowledge of the principles of nationalism, to the end that the platform which shall be adopted by the convention, in February, 1892, may be not only nationalistic in spirit but in terms.

RECREANT TO PROHIBITION.

Topeka Capital (Rep.), May 26.—It is a pity that in its reform grab-bag the third party,

which came out of Kansas, neglected to include the great reform which Kansas stands for.

ST. JOHN'S KEEN THRUST.

Columbus Dispatch (Ind.), May 25.—The Prince of Prohibition, John P. St. John, declares that the new People's party is "a third whisky party." Mr. St. John seems to be firmly convinced that every American citizen outside the Prohibition ranks is in the position of the man who was "drunk and proud of it." But, perhaps, even a Prohibitionist can be mistaken.

THE SOUTH STILL SOLID.

Atlanta Journal (Dem.), May 26.—The white people of the South have been taught by Republican sectional hostility the need of standing together in political matters. They know that in political union is their strength to resist aggression from other sections and to maintain peace and order in the South. Mr. Powderly's intimation that the third party conferences, to be held in Washington in July and February, will require of Southern delegates a pledge to treat the negroes differently, will hardly commend the movement to favor in this section. He is reported as saying, when asked if he expected the South to be represented in these conferences: "When you recognize the negro as a man, we of the East will join you heart and hand for reform." Strictly construed, there is nothing objectionable in this except the implication that the Southern whites do not now treat the negro "as a man." But it is evident that Mr. Powderly did not mean that. What he meant was to express his belief in the truth of the Republican slanders about the treatment of the negroes of the South in regard to their political or social rights, and the purpose of himself and the order of which he is the head to insist on a change in this respect.

Florida Times-Union (Dem.), Jacksonville, May 30.—As the new party has incurred the enmity of the Prohibitionists at the outstart, it seems hardly possible that it can obtain great popularity in such strongly Prohibition States as Kansas and Iowa. If it carries any of the States they will be some that would be most likely otherwise to go Republican. Its complexion is too strongly Republican to allow of its being supported by Southerners.

THE SANDALED PILGRIM.

Pittsburgh Dispatch (Ind.), May 28.—It is interesting to observe the effect on the political organs of the declarations in Kansas that Jerry Simpson has killed himself by his opposition to the third party. Only a short time ago the organs, without regard to party, were jumping on the sockless one with rough-shod feet. Now that he is out of favor with the third party people, the political papers are beginning to find out that "the Socrates of Medicine Lodge is all right."

THE THIRD PARTY AND THE OHIO FARMERS.

Star (Ind.), Washington, May 28.—By the narrowest possible majority the Ohio farmers have decided in their union that they will not form a third party at present, but a call for a State convention to be held on August 5, at Springfield, has been issued and the question will doubtless come up again. One thing is already settled—the congressional candidates of the Republicans and Democrats will be compelled to subscribe to the principles of the industrial party to avoid the latter's opposition.

SOUTHERN HERO-WORSHIP.

News and Courier, Charleston, May 27.—Jefferson Davis died with an assurance of the vindication of himself and his cause before the bar of history, as profound as was his trust in God. His name and fame need no monument of brass or marble—they are safe "against the tooth of time and rasure of oblivion." It is the survivors and their children who would

erect this monument to prove to those who come after them their belief "that the triumphs of might are transient, that the triumphs of right are graven deepest upon the chronicles of nations," that the truth, justice, and fortitude of Jefferson Davis challenge our love and admiration through all the varying phases of his checkered career. The South owes a monument not more to Jefferson Davis than to itself and to the cause which he represented, which was our cause as we were and yet are his people.

American, Nashville, May 27.—We trust all old ex-Confederates who wish to leave behind them a lasting memorial of their grateful remembrance of one who endured so much for the cause for which they fought will begin at once to bestir themselves in behalf of the project to raise a monument to the memory of Jefferson Davis. The address of Gen. Gordon, which we published yesterday, should awaken a deep response in the heart of every ex-Confederate soldier and of every true Southern woman who still cherishes a hallowed memory of the Furlled Banner and the Lost Cause.

THE PENNSYLVANIA BALLOT BILL.

Sun, Baltimore (Ind.), May 28.—The Ballot-Reform Bill which the ring-ridden Senate of Pennsylvania has just passed, and which has gone to the House for concurrence in amendments, was so mauled and mangled in committee that its author would have great difficulty in recognizing it. It is, in fact, a mockery of the popular demand for purer election methods. There seems, however, to be one feature of the Bill which may be of some practical value as a beginning—the provisions for separate booths for voters and the official ballot. The *Philadelphia Times* gives the Bill the highly qualified indorsement that "it can make our election laws no worse than now, and it affords a starting point for improvement." To make ballot reform in Pennsylvania completely effective, amendment of the constitution is necessary, and, in order to provide this and other needed changes, the Legislature, coerced by public opinion, has passed a Bill, which is now in the Governor's hands, for taking a vote in November next on the question as to whether a convention to revise the constitution shall be held.

PROPHECY OF MR. INGALLS.

Hartford Courant (Ind.), May 28.—Ex-Senator J. J. Ingalls, of Kansas, has been expressing himself again about the political outlook. He thinks it will be Harrison and Cleveland next year as in 1888, and that it will be Austenlitz or Waterloo for the Republicans, according as the party "readjusts itself to the changed conditions of American life," makes its campaign on economic and practical questions, and shows courage and conscience, or dickers with "popular errors," compromises with "unprincipled leaders," and sneers at "honest differences of judgment and opinion."

Albany Express (Rep.), May 28.—The predictions which have been made to the effect that ex-Senator Ingalls would be found in the ranks of the Farmers' Alliance before long are not borne out in the letter he sent the other day to the convention of Republican editors held at Hutchinson, Kansas. In it he expresses sound Republicanism and declares that if the Republican party is to succeed next year, it will have to take on a more aggressive spirit than it recently has displayed. He says: "The Republicanism of the future must readjust itself to the changed conditions of American life, or it will perish. I wish to save it from this fate by recalling the spirit of energy, aggression, and patriotic force of the founders to the campaign of 1892. This will be waged upon economic and practical questions, and not upon memories or emotions." That is the right kind of talk, and if it is heeded the party will win a brilliant victory.

THE BRITISH SEALING BILL.

New York Recorder, (Ind.), June 1.—The text of the British Sealing Bill does not bear out the announcement that it would define the period of the "closed season." That detail is to receive attention through "the Queen's order in council." In other respects the measure is fairly satisfactory, and as a concession to earnest American diplomatic effort entirely so. The limits within which sealing is to be prohibited are also to be fixed by royal order, and that matter as well as the time for suspension of seal hunting and the coöperation of American and British armed forces in carrying out the international policy agreed on, will doubtless be the subject of conference between London and Washington.

A DEFECT IN THE ACT.

New York Tribune, May 31.—In one respect the British Act prohibiting seal killing is unsatisfactory. It should leave the Government free to enter into a joint arrangement with us whereby our ships of war, as well as England's, may be employed in protecting the seal. If the work done by the British naval forces is not effectual, the *modus vivendi* will be a mockery and will make the situation more disagreeable than ever. There is no reason why the effectual quality of the prohibition should not have been made certain, or, at least, why the Government should not be permitted to make it certain by a coöperative arrangement if that shall seem to be required. It would have been better, too, had no expression been put in the Bill suggestive of a limit to be placed on the area within which the killing is prohibited. Lord Salisbury will probably define a satisfactory area, but it would have been more assuring had the terms of the Act specifically included the Pacific Ocean as well as the Bering Sea.

AN EXPERT ON THE SITUATION.

Plain Dealer (Dem.), Cleveland, May 28.—Prof. Elliott, the seal expert, who is now at home in Cleveland, yesterday had something to say about the situation. We give his exact language and call to it the attention of those interested in the subject. It will be seen that he speaks without hesitation or reservation. Prof. Elliott said:

We cannot save these seals and please the lessees, please the British and please the American people. We have got to shut down promptly on both sides, send up a fit body of men to investigate, and upon their report frame regulations for the future. The natives have millions of water fowl on and around the seal islands and plenty of sea lions and a good many fish, so that they will not suffer for want of fresh meat even if a seal is not killed this year. They always have purchased their food supplies, flour, sugar, tobacco, tea, etc., clothing and fuel from the stores of the company. Let the government at once supply these stores for the coming season and save the seals.

If this is not done and the rookeries are harassed by sea and on land as they were last summer under my eyes, the shame of this finishing touch of ruin will lie upon this administration.

EXTERMINATION OF THE FUR SEAL.

Forest and Stream, New York, May 28.—As things stand, the North American Commercial Company has the right to slaughter 60,000 young male seals on the Pribilof Islands; in other words, to destroy the whole stock of male seals on which the crop for ten years to come depends. It is difficult to understand how intelligent men can contemplate such action as this. It might be supposed that even the Commercial Company would realize that this action will destroy their future business, will wipe out any profits in the years to come. This is on the hypothesis that the management of this company have taken the lease of the seal islands as a matter of legitimate business. Of course, if it is a mere piece of stock jobbing, if these managers are nothing more than "promoters," if they wish to declare a large dividend one year, hoping on the strength of that dividend to peddle out their stock in the company at a great price to a gullible public, then their action is natural enough. But, if this is the case, it seems a thousand pities that the United States Government should lend its aid to any such scheme.

THE RHODE ISLAND ELECTION.

Albany Times (Dem.), May 27.—By a plurality vote, such as elects in this State and most others outside of New England, Rhode Island chose a Democratic Governor and other State officers last month. But the Democratic candidates did not have an absolute majority of all the votes cast, so the Legislature, in joint convention, has proceeded to stifle the voice of the people by the election of the rejected Republican candidates. It is a queer commentary on popular government.

Philadelphia Record (Ind.), May 28.—Rhode Island's new régime, representing not the dominant will of the people, but in reality a minority Governor, installed by a partisan Legislature, has entered on its duties. It is significant that among the first measures proposed in the Legislature of that State yesterday was a constitutional amendment providing that hereafter a plurality vote shall be sufficient to determine an election. The matter was referred to a committee, the members of which may delay its consideration; but the mere fact that such an amendment was offered is a streak of dawning right and justice in the East.

THE FLORIDA SENATORSHIP.

Times (Dem.), Richmond, May 28.—The re-election of Mr. Call to the position he has so long occupied as one of the Senators from Florida will be regarded with very general satisfaction in the South. He was warmly antagonized by a faction in the Florida Legislature, whose hostility to him was based on his persistent advocacy of the Land Grant Forfeiture Bill in Congress, which would deprive the Pensacola and Atlantic Railway Company of its title to large areas of land, and on his having stopped the passage of the Indian War Claims Bill in the Senate, a measure which would have placed about five or six hundred thousand dollars in the State Treasury as re-imbursements from the General Government for the maintenance of the Indian war in Florida.

A COALING STATION IN THE CARIBBEAN.

New York Times, May 31.—The suggestion that the failure of the recent negotiations for the purchase of a naval and coaling station for our war vessels at St. Nicholas Mole, may be followed by a reexamination of Samana Bay as a site for such a station is rather natural. This latter has a strategic importance quite as well marked at the eastern end of the island as St. Nicholas Mole has at the western. In point of capacious and sheltered anchorage, convenience of situation, and safety of approach Samana Bay is not inferior to the Haytian harbor, while as to political considerations Santo Domingo has certainly shown herself of late more tranquil than her neighbor. It could not even be said that Samana Bay was thought of only when no other good harbor was at command, since years ago it was selected for this very purpose, and before St. Nicholas Mole or Chiriqui had been seriously considered. Its rejection at that time also was not due to physical unsuitability, but it was involved in a political wrangle and scandal. It is now generally conceded that a coaling station in the Caribbean Sea is desirable for our navy, and the visit of the *Philadelphia* to Samana Bay may have revived the old question as to its availability. But recent experience may perhaps make the Washington authorities a little cautious hereafter in their overtures for a naval station.

THE TRANS-MISSISSIPPI CONVENTION.

Inter Ocean (Rep.), Chicago, May 26.—The trans-Mississippi Convention has left little or no material in its records that may be available to the platform makers of either of the great political parties. It resolved in favor of irriga-

tion of arid lands, but everybody is in favor of that. Whether irrigation should be under State or Federal control, or whether it should be left to private persons or to corporations, or whether it should be accomplished by quasi-public associations of farmers, such as are provided for by the ditch laws and gravel road laws of Indiana, may be questions debatable, but the general question of irrigation is not debatable. As we have said, everybody votes yea on the proposition of irrigation for arid lands. And as to the silver question, that is, in part, at least, a local question. Which is to say, the demand for "free and unlimited coinage" of silver is confined to a very few States. Probably there are not more than four States of the Union in which a majority of the people would vote in favor of it. And the trans-Mississippi Convention has given affirmative utterance upon no other political questions than those of irrigation and free and unlimited coinage of silver. As to the first, both of the great political parties would be willing to give it a place on their platform, and as to the second neither of the great parties dare give it a place. It cannot be said that the convention has had any perceptible effect upon current politics.

The purpose of the convention doubtless was to form an alliance between the Southern and Western States against what are considered as the commercial advantages of the East. It was not a wise purpose, for the commercial advantages of the South and West already are greater than those of the East, and in the West natural advantages are being used with greater vigor than in the East. It is the West that is growing the most rapidly, both in population and in wealth.

IMMIGRATION PROBLEM.

THE INVESTIGATING COMMISSION.

Minneapolis Journal, May 25.—A useful commission will be the Immigration Investigating Commission, which has been appointed by the Treasury Department. The work of this commission will enable Congress to pass the most effective laws to restrict immigration to the desirable class. We are about to be invaded by hordes of Russian Jews, which even the Hebrew Aid Societies in the East look forward to with apprehension. These people are much better than Italians, doubtless, because they mind their own business and don't make stabbing a pastime, but they do not mix with other people, and sedulously maintain their alien mien. The committee will visit all the countries from which such immigrants come. These Russian Jews are scourged out of their own country, and other European authorities deliberately and maliciously ship their criminals at the public charge to us. All the facts will be procured by the commission, and they will be of great utility.

RESTRICTION, NOT EXCLUSION.

Star, Washington, May 25.—The people of the United States wish to restrain immigration so far, and so far only, as it is likely to operate detrimentally to public interests in the United States. There is very slight public sentiment here in favor of checking immigration because no more foreigners are desired in the country. Our people seek by guarded legislation to keep out the vicious, diseased, and pauper classes and those incapable of assimilating with the population already in the country. The majority would also exclude more rigidly laborers who come here under contract to oust American laborers. The average American has no prejudice against foreigners as foreigners. It is the un-American spirit of some foreigners who seek temporary homes here for purposes of selfish gain merely—it is the banding together of peoples in clannish isolation with ideas, tastes, habits, and passions that tend to impair the existing civilization or engender strife in the community, to which objection lies. The accretions to the older

American character which have largely influenced the later American character, its offshoot, have been from the best cognate stocks in Europe and from nationalities having certain points of affinity with the American English. It is the later immigration from Southern and Eastern Europe and from Asia of persons of low intelligence and morals, not desiring to become, and incapable of becoming, good and useful citizens, which has excited a determination in the minds of the people of America without regard to class, race, party, or section to have the immigration laws greatly modified.

DIPLOMATIC ACTION INVOKED.

News, Chicago, May 26.—Jews expelled from Russia, whom no European country wants to receive, are assisted to immigrate to the United States in spite of the protests of members of their race residing here that they are not the kind of people to become Americanized because of their clannishness and bigotry. The Chicago Hebrews view with alarm the threatened influx of "assisted" Russian immigrants. Italy is sending the paupers of both Sicilies by the shipload to the United States—the least valuable portion of a population whom centuries of misrule has honeycombed with crime and lawlessness. Unscrupulous corporations and employers are scouring the least civilized portions of Europe for cheap labor, and import it into our country, where it is used to debase the standard of American labor. Our laws are said to be ineffectual to stop this outrage. The evil must be attacked at its source. The movements of peoples from nation to nation can no longer be regulated or controlled by legislation; it must be made subject to international law. We have treaties of naturalization for the protection of our immigrants, based upon the supposition that all who come to our shores come of their own free will and for the purpose of becoming Americans in the word's highest meaning. We now need treaties for the protection of our country against unnatural, forced, and dishonest immigration, against the scum and the sewage of older nations. The nations of Europe can be held responsible for the escape from them of all peoples not fit for American citizenship. They can and must aid our government in stopping the practice of "assisted" and forced immigration.

WE HAVE THE RIGHT.

Patriot, Harrisburg, May 27.—A prominent paper says that if Chinese can be kept out of the United States, so can other objectionable foreigners. This idea is so true that it should have been acted upon long ago. If we cannot determine who shall and who shall not enter the country we might as well declare to the world that we are helpless to control our own affairs.

A MOVEMENT FOR SELF-PROTECTION.

New York Evangelist, May 28.—The movement recently inaugurated by the Union League Club of this city to secure such modifications of our naturalization laws as will protect this country from an undesirable and even dangerous immigration, and the ballot from misuse by unintelligent voters, is sure to attract attention and discussion. The propositions take the form of a memorial to Congress, in which the memorialists declare that our existing naturalization laws are inadequate to prevent gross frauds by applicants for naturalization, instigated by interested parties who wish to use them as voters; and that ignorance of our national language renders dangerous the ballot in the hands of many legally naturalized foreigners. To secure a needed protection against these threatening dangers, the memorial requests Congress to enact laws that shall restrict the power of naturalization to the Federal Courts, which shall require a longer residence in the United States for the naturalization of immigrants than that now required; that all applications for naturalization shall be

in the hand-writing of the applicant; and that the applicant must also be able to read and speak as well as write the English language. It also asks that any citizen shall be allowed to contest in open court any application; and that any court having jurisdiction shall have power to annul any naturalization papers made in violation of law.

We bid this movement a hearty God-speed, because it is one covering in this country the entire domain of sound morals, social order, and honest politics. It is, therefore, a reform needed as a matter of self-protection by the people of the United States, who see the dangers that seriously threaten their civil, social, and religious institutions, and it is one that can come none too soon for such protection. The measures recommended are entirely unobjectionable, and they will be heartily welcomed by all candidates for official positions if they are obliged, as were those at a recent city election in Chicago, to issue their circulars to registered voters in seven different foreign languages, because so many of those voters—"intelligent voters" they were called—could neither read nor speak the language of the country of which they had become citizens and voters.

A GERMAN COUNTERBLAST.

Rundschau, Chicago, May 27.—The purpose of the Union League Club is quite clear: with nativistic narrowmindedness, it can find plenty of use for the immigrant as a working animal, but the rights of a citizen he shall not enjoy.

THE TARIFF CAUSES ALL THE EVIL.

Courier-Journal, Louisville, May 26.—The tariff invites the idle labor of the world to America, but it does not add one acre to our land. It increases the supply of labor, but not of land. It tends, therefore, to lower wages, producing just the situation in the labor market which puts the control of wages in the hands of the employers. But it is said wages have not declined under the tariff. That is true, but the difference between English wages and American wages grows less every ten years. In other words, English wages and American wages approach nearer to uniformity year by year, because we draw to America the surplus labor of Europe. Immigration does not lower wages, but it checks an advance. The tendency the world over is to increase wages and to lower profits and interest. This tendency is checked in America by the tariff; it is not interfered with in England at all.

SHALL WE HAVE FOREIGN COLONIES?

N. Y. Herald, May 29.—Herr Cahensly is a member of the Prussian Diet. He appears to know very little about this country or the mettle and temper of the Americans. He has recently concocted a very odd scheme which is to be applied to the Catholic emigrants from Europe to the three Americas of this Western Hemisphere. So far as the United States are concerned, we may as well inform Herr Cahensly that it will probably and properly meet both with popular and legislative opposition.

It is reported that Herr Cahensly has recently visited Rome and laid his plans before the Holy Father. But the Pope seems to have some appreciation of the American people, and is not likely to adopt the scheme without due consideration and consultation with prominent officials of the Catholic Church on this side of the Atlantic. It is also said that Herr Cahensly has behind him the approval of the various emigration societies of the Continent. That is all very well in its way, but we have a habit of running our affairs after our own fashion and are not apt to be over cordial when strangers think they know more about our government than we know ourselves. The plan which Herr Cahensly has so much at heart is this: He proposes to preserve the languages and race distinctions of immigrants to this country. That is to say, he would like to establish

Frenchmen, Germans, Italians, Poles in separate communities or colonies, with schools in which they shall be taught in their native tongue by native school-teachers, with churches in which the services shall be conducted in the language of the congregation by priests who are of their own nationality.

It would be fatal to us to have our States dotted with communities so closely allied to the Fatherland that they maintain no allegiance to this government; which are educated not in our language, but in their own, and so trained that the Fatherland comes first and the Republic second. We don't want colonies of this, that, and the other nationality. When a man comes here he burns his bridges behind him, is no longer a Spaniard or an Italian, but an American citizen, who will learn our language as speedily as possible, let his children grow up in our public schools, throw his part and lot in with the rest of the people and help to sustain our institutions and government. If he can't do all that, we don't want him.

AMERICAN CLERGY NOT CONSULTED.

Commercial Gazette, Pittsburgh, May 27.—The memorial addressed to the Pope does not overstate the case in the least when it says that immigration "constitutes a great power and a mighty factor in the development of Catholicity in the different parts of America." The results obtained should be sufficiently gratifying, but it appears that there is not complete confidence in the ability of the American branch of the Church to garner all the harvest of Catholic immigration, so it is now proposed to gather immigrants as far as possible into distinct parishes with priests of their own nationality so that "the sweetest and most cherished recollections of the Fatherland would constantly be brought back to the immigrants, who would love the Church all the more for procuring them these benefits." As regards the religious phase of the matter, the State does not concern itself, but this fostering of alien nationalities cannot be viewed with indifference. Public interests require that immigrants settling in this country shall be assimilated to American citizenship as rapidly as possible. Old associations are sufficiently tenacious without the bonds of religious conservatism. The proposal really contemplates the establishment of foreign camps in the domain of the American Church, and it is not surprising to learn that the American bishops have not been consulted about the matter. It is hardly to be presumed that they will relish a policy that will tend to impair the corporate unity and influence of the American Church.

CATHOLIC EDITORS DENOUNCE THE CONSPIRACY.

New York Special to Times-Star, Cincinnati, May 26.—This petition was prepared at a conference at Luzern. One of the signers was said to be a Canadian priest, one Father Villeneuve. It was seen at once by leading Catholics here that if the petition of the memorialists was granted the progress of the Catholic Church in this country might be retarded. Dr. John Gilmary Shea, of the *Catholic News*, showed that the statement that the bishops here have been almost exclusively Irish was untrue. He gave statistics proving that the Catholic hierarchy of this country has been of the most cosmopolitan character. The Rev. John Talbot Smith, editor of the *Catholic Review*, has come out strongly against the petition and its signers. He calls the affair "The Conspiracy of Luzern," and says it "is engineered by certain German Catholics in the West and French Canadians in Quebec and New England, and is intended to fasten upon America for centuries the various languages which now flourish in the United States."

Father Smith is of the opinion that our indifference in the matter of immigration is responsible in a measure for the attempt to force foreign bishops on this country. "The different nationalities," he says, "have been allowed such privileges that they have come to think the transplanting of Quebec, Germany,

Poland, Hungary, and Syria, with their languages, traditions, and hierarchies, a very feasible scheme; so feasible that they are not losing a point in the conspiracy to obtain foreign bishops, unable to speak the English language, strong upholders of monarchical institutions, utterly ignorant of American opinion, and whose chief office will be to flood the country with priests from Quebec, Germany, Poland, and elsewhere, as indifferent to America as themselves. Not only must the Government attend to immigration, it must look to the language question. An idea has taken root among the different races on our soil that the entire stock, native and foreign, can use their race tongue as the common language and still be Americans."

THE LAWS EVADED.

Leader and Herald, Cleveland, May 26.—In order to evade the slight restrictions upon immigration imposed by recent legislation, steamers have been landing large numbers of immigrants, mostly British, at Halifax and other Canadian ports, so that they may enter the United States by rail without examination of any kind. It is simply outrageous that inmates of British poorhouses and asylums can be smuggled into the country in this manner for the lack of any regulation of immigration by land. Many French Canadians are as undesirable as the worst Europeans who come into the United States through the Dominion, and the immigration question is, therefore, in a worse condition than appears on the surface. When will such facts overcome the cowardice of the demagogues in Congress? In all grades of society and in all parts of the country the feeling is deep and strong that promiscuous immigration, in the present enormous volume, is a great evil which threatens the well-being of the nation.

THE UNDESIRABLE.

Chicago Herald, May 30.—We cannot complain so long as we get the best of the young, vigorous, and industrious men and women of Europe. It is only when European countries send us their criminals, paupers, idiots, insane, and other defective classes that we need find fault. This is not saying, however, that we ought to regard with favor the systematic efforts of steamship companies and certain American employers to induce immigration of an undesirable kind. The country is filling up fast enough, and the increment of population from foreign sources is great enough without such efforts, prompted by purely mercenary motives.

FOREIGN.

POLITICS IN AUSTRIA.

Post, New York, June 1.—When Count Taaffe dissolved the Austrian Reichsrath in January last, after the declared failure of his attempt to "reconcile" the Germans and Czechs, it was supposed that the new House of Deputies would supply him with a working majority, to be secured chiefly by a coalition of Germans and Poles. It now appears, however, that the task of welding the warring parties and fractions of the new Reichsrath into a safe Government majority is altogether beyond the power of the Austrian Premier. This was strikingly revealed in the recent proceedings of the Lower House when the question of adopting the usual address in reply to the speech from the throne presented itself. Three distinct drafts were proposed. The German Left, under the leadership of Plener, drafted an address which, in its timid moderation, reflected the despondency prevailing in German Liberal circles. It contained not a word that could possibly be construed into a provocation to the Czechs, and a gentle reminder that "the importance of the German element cannot be permanently ignored without detriment to the empire," was the only manifestation of the Liberal protest against the odious Taaffe régime. The Young Czechs in their draft, on

the other hand, were outspoken and defiant. They insisted on the restoration of their language to the rank to which they consider it entitled, characterized everything the Government had hitherto done in this respect as insufficient, and more than hinted that only constitutional changes in the direction of Bohemian State right would satisfy their demands. Herr Bilinski, as the spokesman of the Poles and Conservatives, and, hence, of the Government, produced what the *Nene Freie Presse* justly called a "masterpiece of ambiguity," an address which might be construed equally as a demand for provincial autonomy and an assertion of the most rigid centralism. As a matter of fact, the members of the Committee charged with the drafting of the address could not reconcile their differences, and the House saw itself confronted with a deadlock from which there seemed to be no escape.

RUSSIA AND THE JEWS.

American Hebrew, New York, May 29.—The condition of affairs for our brethren in Russia, as reflected in the cablegrams that appear from day to day in the newspapers, grows continually more alarming. Gradually the Russian Government is throwing off all disguise and pretense of postponement.

The terrible accounts that reached us of the inhuman manner in which the Jews have been driven from Moscow, are repeated in the tidings that come of similar expulsions from Kieff. What may be anticipated from the latter place may be imagined when it is known that the Governor of the Province is none other than a brother of the infamous Ignatieff, the creator of the outrageous edicts of 1882, and as intense an anti-Semite as he.

The results of the expulsions may be traced in the complaints that are already heard in ever-increasing force, issuing from England, Germany, Hungary, Austria, at the influx of the hordes of fugitives from Russia.

Strange to say there seems to be as strong a sentiment in the Russian Government against the flight of the Jews from Russia as there is in the neighboring countries against their settlement in their dominions. It is even intimated by the Vienna correspondent of the *London Standard* that the Russian Government will exert force to prevent the wholesale exodus of the Jews from Russia.

Here then we have the evolution of another and a different line of policy, to add to the curious collection of variegated Jewish projects developed by Russia. That Government seems determined upon carrying out to its logical conclusions the idea entertained concerning the Jews in the Middle Ages.

The Jews are chattels, belonging as property to whichever Power can secure control over them; transferable at the will and pleasure of the owners; deprived of all legal, social, and personal rights; subject as to residence and conduct of life to the whim and caprice of their masters, and incapable of securing their freedom by flight or purchase.

THE FRENCH TARIFF IN ENGLISH EYES.

Saturday Review, London, May 16.—As the object of the tariff which has been elaborated by M. Méline's Committee, and has been debated in the Chamber all through this week, is to diminish the importation of foreign goods into France, the speeches made in the discussion have been of rather exceptional interest to us. The tariff is the outcome of a justifiable attempt to fulfill the very lavish promises of Protection made during the course of the last election, both to manufacturers and to the peasants in France. It has been examined here before, but the reader may be reminded that it proposes to endow France not with one, but with two, McKinley tariffs, which may be marked X and XX. X tariff, which is called the minimum, is put at such a figure that importation into France will be hampered to the utmost extent consistent with the barest existence. XX tariff, called the maximum, is to be held in reserve and applied to the commerce of all

those countries which do not give France the very best possible terms. It is in fact to be the equivalent of the President's veto conferred by one of the McKinley measures in the United States. These tariffs are not to be departed from by Ministers, who will be strictly limited to the application of one or the other of them. When this scheme was first propounded, it was very eagerly applauded by the Protectionists, and the Customs Committee of the Chamber went to work to elaborate it amid general encouragement. But during the months in which they have been at work, there has been a notable cooling of this enthusiasm. The Chamber, in its first session, began the work of protecting agriculture by putting an extra duty on maize. As yet the maize-growers have not had time to benefit much, but the duty has already more than half ruined a considerable distillery industry, by so increasing the cost of its raw material as to sweep away its profits. Such an experience as this has naturally had some effect. Then a very considerable agitation has begun to arise in the seaports, which have not taken long to learn that a diminution of imports means less business for them. This has also not failed to damp a good many deputies; and so, when the report of the Customs Committee actually reached the Chamber, it was received with unexpected coolness.

The debate, in which MM. Deschanel, Léon Say, Méline, and Raynal have all spoken at length, would doubtless be interesting reading. We say would be, because the system of reporting debates in French papers makes it nearly impossible to judge from them. Even in the mutilated form in which it is commonly accessible, the debate shows that both the more moderate Protectionists, and the convinced Free-traders have made a vigorous fight, and have met with unexpected support. As is usually the case in a good French debate, there has been a disproportionate amount of epigram and personal reminiscence. But, in spite of all this graceful lumber—or, perhaps, by help of it—the position of the extreme Protectionists has been severely shaken. They were probably not much the worse for the Free-trade arguments of M. Léon Say. It is the nature of Free-trade arguments that, while they are so convincing to some as to make it more than doubtful whether those who cannot accept them are not much below the average of intelligence, they have never been known to produce the slightest effect on those whose pockets are interested in Protection. But the speech of M. Deschanel is a bad sign for the extreme Protectionists. M. Deschanel was elected as a Protectionist, and calls himself one. But a little experience has convinced him that the difficulty of so protecting A as to enable him to get higher prices from B, without at the same time hurting B, is insuperable. M. Méline, indeed, answers boldly that the proper remedy is to protect B, so as to enable him to get higher prices from A. But to M. Deschanel this appears to be unsatisfactory, both as leaving A and B relatively where they were before, and as still further burdening all French industry by a general rise in prices.

SHALL WE ANNEX HAWAII?

Bishop Newman in the Christian Advocate, New York, May 21.—Annexation is rife. Who shall have Hawaii? It is a prize worth having. With an area of 4,000,000 of acres, one-half arable, 150,000 acres devoted to sugar, and on those sugar plantations thousands of foreigners employed; with imports valued at \$1,500,000 per annum, exports at \$2,000,000, and a commerce of 70 coasters and vessels in the foreign trade; with a native population of 60,000, and a foreign population of 50,000 of all nationalities, and 1,000 Americans in control; and with 90 per cent. of the school population in attendance at school and all learning the English language, Hawaii is worth having. It is only a question of a few years when Americans will control this island kingdom *de jure*, as they do now *de facto*. The most influential citizens are the descendants of the missionaries, whose parents had the piety and good sense to make profitable investments, and ample fortunes

have issued therefrom. Great changes are in store for these coral islands of the Pacific. The Hawaiian race is dying out. What a change in population in a hundred years! Captain Cook landed there in 1778, and there is shown the bay where he received his death-wound, and where now stands his monument. Then the inhabitants numbered 400,000; now less than 60,000. In the last forty years the decrease has been at the rate of 2,000 a year, or 80,000 in forty years, and the final extinction is predicted in 1900 A.D.

ANTI-SEMITIC ENGLAND.—England is becoming alarmed at the immigration of destitute Hebrews from Russia, who are arriving at the rate of about 500 a week. The *London News* warns the authorities that if the Hebrew "invasion" is not checked, "there will grow up an Anti-Hebrew movement in England, in comparison with which the New Orleans feud would be a small affair." It is hard to see the justice of the comparison. The offense of the Italians in New Orleans was criminal conspiracy and assassination; that of the Hebrews in London is poverty—but perhaps the latter is the more serious crime in English eyes.—*Pilot*, Boston, May 30.

THE CHILIAN SEA FIGHT.—A detailed report of the sinking of the Chilean war ship *Encalada*, by the insurgents' torpedo ships, shows that the torpedo, while very destructive, is not as certain a missile as inventors would have one believe. Seven were fired of which six passed harmlessly to sea, but the one that struck served the purposes of all. But even this might have failed if the *Encalada* had had time to rig out her steel torpedo net. The *Encalada* also fired torpedoes at her adversaries without effect, so that the value of the new missile is only partially demonstrated by the action. Sharks joined the insurgents in their work of destruction and only 12 of the 200 men on the *Encalada* escaped to shore.—*Public Ledger*, Philadelphia, May 27.

FINANCIAL.

ARGUMENT FOR BIMETALLISM.

Providence Journal, May 29.—The Secretary of the Treasury may juggle as he pleases with the form of his statement of assets and liabilities in order to give the best possible appearance to the Treasury condition, but he cannot conceal the fact that the present gold reserve furnishes a very unsatisfactory basis for the paper circulation that is being built up on it. Few people seem to understand how large an element of danger is involved in the present small proportion of gold assets to gold liabilities. It will appear, however, at once if we look to the amount of such liabilities now outstanding and the rapidity with which they are increasing. The danger is not, of course, immediate. The reserve of gold coin and bullion in the Treasury in excess of outstanding gold certificates is now but little over \$114,000,000; but it is well to remember that it was not so much as this when specie payments were resumed, and several times, even within recent years, it has fallen as low or even lower without bringing any evil results and without preventing speedy recovery.

Few people seem to understand how much of our circulating paper currency is really redeemable in gold on demand. Everybody knows, of course, of the old legal-tender notes, issued as a war expedient and promising to pay in coin, which must mean gold, since when the promise was originally made gold was the only coin in circulation. There is no question, of course, that these legal tenders must be redeemed in gold whenever presented at the Treasury or else the United States Government must submit to the disgrace of repudiating its obligations. Of these legal tenders there are outstanding now about \$345,000,000, and it is evident that for these alone the present gold reserve is no very strong basis. There is

another mass of Treasury notes in circulation which also rest on the basis of this same gold reserve, and which are redeemable on demand of their holders out of precisely the same fund as the old legal tenders. And what is more, these notes are increasing at a rather rapid rate.

The notes meant are the new Treasury notes issued under the act of 1890 in payment for silver bullion purchased.

Now these two classes of gold-redeemable notes already amount to about \$395,000,000, and we are adding to one class, the Treasury notes of the law of 1890, at the rate of \$52,000,000 a year. The amount already outstanding is a pretty large one to be carried on a basis of \$114,000,000 of gold reserve, and when we see how rapidly it is growing we may well ask ourselves, with some anxiety, whither we are moving. How long can we go on increasing at this rate an already enormous paper circulation on an obviously slender basis of gold before there will begin to be such a lack of confidence in the Treasury's ability to pay all its gold obligations as called for that we shall be precipitated into most grievous financial troubles and commercial disturbances? The danger may not be immediate, but it is only wise prudence to keep it clearly in sight. We cannot hope, in the present condition of gold demand and supply the world over, to avert the danger by increasing our gold reserve in proportion to the increase of credit circulation, and we must, therefore, adopt the other alternative of strengthening our reserve by the joint use of both gold and silver. In other words, we in this country are facing the same contingency which is more apparent and also nearer in Europe; that is, as the demands of business require a larger credit circulation, it becomes evident that gold alone cannot furnish a sufficient basis, that the coin and bullion reserves of all large commercial nations must hereafter be made up of the two metals, coined at a fixed ratio to each other, and the ratio, to be of any force, must of course be fixed by international agreement.

ANOTHER EXPLANATION OF THE GOLD MOVEMENT.

Journal of Commerce, New York, May 28.—There was nothing in the pressure for mere payment of money abroad that could have started the outflow of gold. Any debtor who had a sum to pay in London or on the Continent could at any time have purchased a bill of exchange for the amount for a less sum than it would cost him to ship the coin. Nor did our bankers send out the gold to cover themselves for the exchange they had sold. At first it was supposed that some of the shipments were made for this purpose, but as the call went on it was easy to see that the pressure came almost wholly from the other side. As we have heretofore stated a part of this was undoubtedly due to the desire of foreign financiers to accumulate the specie with a view to strengthen their own position. The call for gold to go to the Continent of Europe, made without any regard to the increased cost of the supply, was undoubtedly owing in part to this motive. And the extra price paid by the Bank of England for the gold offered was due to the same desire. Since Jan. 1 over sixty million dollars, chiefly in gold, have been sent abroad from this country. After allowing for all the demand we have specified, there must have been some further reason for the movement. We may say, besides, that the call itself could not have been met unless there was capital here which the owners were anxious or at least willing to transfer to the other side. And there must have been also a large realization upon American securities held abroad or here on foreign account to make up the sixty millions thus transmitted. Why were the securities sold and why was the capital withdrawn? No matter how much the bankers in London and on the Continent may have desired to pile up a supply of money in their vaults they could not have obtained it here unless for some reason investments in the mar-

kets of this country were regarded with increasing disfavor. We can see, therefore, that the silver craze and legislation it has thus far secured is chiefly responsible for the whole outward movement of gold. A foreigner has a thousand pounds sterling which he sends to this city to be loaned or invested for his account. It is reckoned at \$4,866.50 in our currency, and when he calls for the principal this amount will be tendered to him in payment. If he wishes to take it home again it makes a very great difference whether he is paid in gold or silver. The sum of \$4,866.50 in gold coin sent to London will sell for £1,000. The sum of \$4,866.50 in silver dollars, at its quoted price as we write, will only sell for £750, making a net loss to him of £250.

PRACTICAL VIEWS ON GOLD EXPORTS.—Many prominent New York financiers having been interviewed with regard to the gold movement by a leading banking house this week, it may be stated as the substantially unanimous opinion that there is no direct connection between the current gold exports and the silver policy of the country. The authorities referred to explain the shipments in brief as follows: 1. The general unsettlement in Europe obliges the bankers there to call home the trade balances which have usually been allowed to remain in the United States on interest until offset by exports in the autumn. 2. The joint-stock banks in England, and probably other banking concerns in that country and on the continent, have determined to carry a larger proportion of reserve to liability than heretofore. 3. Russia is making heavy withdrawals of gold from Western Europe, though whether for warlike or peace purposes, is not known. It seems to be expected that little of the gold lately taken from us will come back.—*Bradstreet's*, New York, May 30.

WHETHER TO PAY OR CONVERT.

New York Times, June 2.—Mr. Secretary Foster has not, at the present writing, decided exactly what course he will take in regard to the treatment of the 4½ per cent. bonds. It is reported from Washington that he is still awaiting the opinion of the Attorney-General as to his obligation, in case he extends these bonds, to give three months' notice to the holders of the extended bonds before he can call them in. It is not doubtful that he is required to give three months' notice to the present holders of the extended bonds, and that he cannot do that in time for their redemption on Sept. 1 if he has let yesterday go by without issuing the circular. That, however, is a small matter. What is of more consequence is whether he intends to redeem the bonds absolutely on or about Sept. 1, or to offer to extend them where the holders wish to do so. It is not surprising to learn that he is likely to be influenced in his decision by what he and Mr. Harrison consider the probable political effect of the two courses open to the Treasury.

On the one hand, it will show a certain degree of confidence to announce, after all the discussion had as to the condition of the Treasury, that the \$51,000,000 of debt due Sept. 1 will be paid dollar for dollar in cash on presentation. On the other hand, if, as is now well beyond doubt, the Secretary can extend this debt at 2 per cent. instead of 4½ per cent., that will have a good effect, because that indicates a higher estimate of the Government credit, as measured by the rate of interest at which the Government can obtain money, than has ever before been attained. There is no doubt among the business community that the latter course will be in every way preferable. In the first place, it involves no contraction of the bank currency at a time when the demand for currency is likely to be considerably stronger than now. In the next place, it leaves the Treasury in possession of a certain amount of money, to dispose of as the occasion may seem to require. Finally, it makes less probable disturbance in the bond market.

SOCIAL TOPICS.

THE RACE PROBLEM.

PROGRESS OF THE SOUTHERN NEGROES.

Philadelphia Press, May 27.—The account of his observations among the colored people in the South which the Rev. Samuel J. Barrows gives in the June number of the *Atlantic Monthly*, will encourage and interest every one concerned about the progress of the ex-slaves.

The fact that the colored man must begin his fight for existence at the bottom round of the ladder was largely lost sight of when he was made a free man. He was regarded as starting in the race on an equality with his white brother, and naturally the little progress made in the first few years after emancipation was disappointing and fruitful of predictions of the negro's failure and ultimate disappearance.

The twenty-six years that have passed have lent a less sombre coloring to the picture, and Mr. Barrows is able to report that the black man is advancing all along the line of progress. His financial condition is so improved that he is estimated to own to-day from \$150,000,000 to \$200,000,000 worth of property in the South, every dollar of which has been gathered since April, 1865. If 6,950,000 white people, with all the discipline of centuries, had accumulated only this amount of property in a quarter of a century, it would not have been considered much of an achievement; but when it is considered that the negro had nothing to start with, that he had to contend on the same field with a well-equipped race, that all the social and business prejudices, and the existing laws were against him, it will have to be admitted that his progress is unexpectedly great.

The eagerness to acquire knowledge, Mr. Barrows observed, was as great as the desire to obtain property, and the instances of self-sacrifice in the pursuit of education that he relates, can hardly be paralleled among any other people. Other signs of improvement are a greater respect for the marriage relation, more willingness to conform to sanitary principle in living, less mendicancy and crime, and a rare generosity in caring for the helpless and aged.

HOW TO HELP THE NEGRO.

[In view of the second annual Lake Mohonk Negro Conference, the editor of the *Christian Union*, in the issue for May 28, publishes representative views on the problem of educating the Southern negro and making him self-dependent: one from the Rev. Samuel J. Barrows, editor of the *Christian Register*, and author of the article commented on above, who has long studied the subject; one from a progressive Southern journalist, the editor of the *Atlanta Constitution*; and one from a Southern lady, who has had special opportunities for studying the problem.]

The Reverend Samuel J. Barrows.—

1. Do not pauperize him. The self-respect that is growing among the colored people is for them one of the most valuable elements of character. It could not be developed under servitude; it is growing under freedom. Anything that tends to check this does more harm than good.

2. Do not surfeit him with legislation. We can no more settle the problem, so-called, at the Federal Capital than we could settle the question of the temperature, productivity, and healthfulness of the Southern zone by Congressional resolutions. Self-respecting and self-helpful negroes do not ask to be tied to the apron-string of any political party. The negro has already been used too much as a political football. He can never reach the goal in this way.

3. Do not continually remind him of his grievances. I am not at all indifferent to the inestimable privileges of the ballot; but I venture to say that in the next twenty years the hoe is going to do more for the negro than the ballot. It is less important now that he should choose some one to represent him than that he should properly represent himself.

But, on the other hand, the negro need not be surrendered wholly to the *laissez faire* doctrine. There are positive agencies and influ-

ences which may affect his development. On the whole, I think there are no better general recommendations for the negro than were made at the last Mohonk Negro Conference.

1. *Industrial Education.* Nearly all trades in the South are now open to the negro. What he needs is preparation to enter them. In some of the so-called universities and colleges of the South the industrial departments are very inadequate, in others they are only nominal, but they show which way education is tending.

2. *Postal Savings Banks.* Nothing recommended at the Mohonk Conference is more important than this. The colored man staggers under the weight of the mortgage system. It is of no use to pass laws against excessive usury. The only effective remedy lies in teaching him habits of thrift—how to save his money, how to keep out of debt. A postal savings bank would be a great educator. Thousands of dollars in the aggregate slip through the hands of the colored people every year because they have not learned how to hold them.

Joel Chandler Harris.—In every Congress since the war there has been some pretended political movement in behalf of the negro—some attempt to compel the Southern whites, by various schemes of Federal invasion, to take up the negro problem, unravel it, and remedy it at once. Thus the negroes have been deluded into believing that the Government is something more than it really is, and the Southern whites have been irritated, fretted, and, in some instances, driven into an unsympathetic attitude. All this has been very bad for the negro, for the remedy he is seeking is not to be found in partisan politics. The Democrats, as a party, could succeed in providing it no better than the Republicans have succeeded.

The points I wish to emphasize are these—that the negro problem, being a racial one, strikes deeper than the difficulties of ignorant suffrage, and is more important; that it is a matter to be handled with extreme delicacy and caution; that the conservative people of the North should call a halt to the sectional effort to turn the ignorance of the negro to party advantage; that the adjustment of this question should be left to the wisdom and statesmanship of the whole country; and, above all things, that both North and South should exercise patience. The negro is improving—there can be no doubt of that. He is improving in spite of the efforts of the sectionalists to stir up race prejudices. He is accumulating property. He is slowly adjusting himself to the forms, conditions, and demands of his new career. There is no trouble whatever between him and his white neighbors that does not grow out of outside pressure and agitation.

Mrs. M. Gordon Pryor Rice.—Practical work for the negroes has, unquestionably, been rendered less effective by the excessive discussion and dissection of their race peculiarities.

1. We should hold them to the moral standards we recognize as necessary for ourselves. The negro has been quick to appreciate our readiness to condone in him the lowest vices; and I fear we are in no small measure responsible for the fact that he refuses to adopt our ethical standards.

2. A healthy moral public opinion must be created among the negroes themselves. At present the older people uphold and defend the younger in all their transgressions. The grosser sins affect neither their religious nor their social standing. Their preachers cannot, or dare not, preach the ethics of Christianity.

Amid the many perplexing voices that fill the air on the subject of the "Race Problem," among all the differences of opinion as to the negro's capacity, possibilities, and ultimate destiny, duty and self-interest alike point out one plain path to us of the South. We must enlighten and lift up the negro, or, inevitably, he will drag us down.

THE PAPAL ENCYCLICAL.

Detroit Tribune, May 26.—The encyclical letter of Pope Leo upon the social question is a definitive declaration of ecclesiastical warfare upon socialism of every form and character, from the peaceful Nationalism of Edward Bellamy and the Christian Socialists of England and Germany to the revolutionary reconstruction of society predicted by Liebknecht and Bebel, and openly advocated by the apostles of violence the civilized world over. Socialists, however, will not be inclined to treat with any degree of seriousness the ground upon which the Pope has based the opposition of the Church to socialism. The socialistic solution of the social problem, Pope Leo argues, is rejected by the divine law, which he finds laid down in the tenth prohibition of the Mosaic decalogue: "Thou shalt not covet thy neighbor's wife, nor his house, nor his land, nor his maid servant, nor his ox, nor his ass, nor anything that is his." The tenth commandment has hitherto been regarded as an injunction to the individual to avoid the frame of mind known as covetousness; that is, a strong desire for the possession of concrete objects belonging to another, which might lead to infraction of the command: "Thou shalt not steal." It has remained to Pope Leo to discover that the words "Thou shalt not covet thy neighbor's land" also prohibit the communal possession of the soil and national ownership of productive enterprises, an exegetical feat unsurpassed even by certain astonishing results of the "higher criticism."

A POWER ABOVE THRONES.

Irish World, New York, May 30.—The encyclical letter is opportune when, throughout the Christian world, the working people are developing an organized strength as a factor in the social structure which has caused statesmen to look with alarm upon their agitation for better conditions. Only a month ago in Belgium the whole nation seemed to be on the brink of insurrection until the wealthy aristocracy consented to the surrender of long held special privileges. In other countries throughout Europe the labor movement has assumed proportions which have plainly presaged a radical change in social conditions in the early future and the assertion of broader principles than have hitherto prevailed in the social and economic relations of the people. That at such a time, when thrones and aristocracies are feeling the ground beneath them tremble under the forward march of the organized masses to the martial music of universal emancipation and political equality, it is surely a most significant fact that the head of the Catholic Church should be heard speaking in the name of the Church; welcoming that great agitation of the working people; reaffirming their right of organization; approving the leading principles around which they have rallied; and reminding the powers that be of the pressing obligation "to watch over the well-being of society, just as individuals should watch over the purity, morals, and interior order of families, safekeeping religion, justice, moderation, and an equitable division of public charges, all of which would contribute largely to the amelioration of the conditions of the proletariat."

The right of the working people to organize for mutual protection and the duty of employers to recognize that right, are thus quoted as being asserted with emphasis by the Holy Father, and in proclaiming the right and duty of the State to interfere between these two great elements for the purpose of preserving peace and promoting the ends of justice and fraternity the voice of the venerable successor of Saint Peter will be a power above all thrones and empires for the direction of society in the true path of Christian civilization. It is doubtful if any utterance from the Holy See was ever greeted with such general and respectful eagerness by the whole civilized world as this latest from the pen of Leo XIII.

A PROTESTANT INDORSEMENT.

Golden Rule, Boston, May 28.—The recent encyclical of the Pope, in its discussion of social questions, emphasizes one point that cannot be too often repeated. He declares the true solution of strife between capitalists and laborers to be a proper understanding of the gospel by both parties, and a recognition in conduct of its principles. Whatever may be the way in which the giver of that advice would enforce it upon his followers, it is a true word, and none better can be uttered in any Protestant pulpit. If the simple gospel of Christ is not sufficient to sweeten the soured tempers of contestants in economic warfare, and to give clearness to their vision, there is nothing in the universe that can accomplish that result.

BEGINNING ARIGHT.

Christian at Work, New York, May 28.—One of the most important documents which have issued from the Vatican in recent years is the Pope's encyclical on social questions. There can be no doubt that the Pope is right in the importance which he attaches to the great social problems of the time. The relations of capital and labor, of master and workman, the relations of the State to the individual, the question of wages, of shorter working hours, of coöperative societies and workingmen's associations, all these topics are touched upon by the Pope, and all are topics which demand the serious consideration of the best minds of the present day. Without stopping now to discuss the position of the Pope upon these various subjects, we note only in passing that he rejects at the outset the socialist solution of the social problem which would abolish private property and substitute therefor a collective and common ownership. This is a good beginning.

CASTIGATION OF THE LUZERN CONSPIRATORS.

Catholic Mirror, Baltimore, May 30.—No language is too severe to justly characterize the outrageous foreign interference with American affairs contemplated by the originators and promoters of this impossible, but no less mischievous scheme, the details of which, as unfolded in the document alluded to, are such as could only suggest themselves to persons unacquainted, or out of sympathy, with the spirit and character of the Catholic Church in this republic. It is inconceivable that the Sovereign Pontiff could seriously entertain for one moment a project so fraught with danger to the peace and harmony, nay, the very life itself, of that Church. Nothing can be imagined that would more surely and swiftly provoke disintegration of the compact, well-organized and well-directed Catholic community here, than favorable consideration of the villainous plot concocted by the Luzern Conference and the pitiful faction of nationalistic bigots in this country, who have proved themselves incapable of subordinating their ineradicable foreign likes and prejudices to a healthy zeal for the promotion and advancement of religion. The Holy See cannot afford to regard the United States as spiritually a dark continent, to be parceled out for the gratification of the ambitious and grasping instincts of alien petitioners, eager to enroot and perpetuate here imported customs and ideas at variance with the life and habits of the republic.

The pretext of this attempted foreign interference is the interest felt in the spiritual welfare of immigrants coming to our shores, but honest and intelligent persons do not have to be reminded that the American Church has, in times of far greater pressure upon its resources, shown itself both willing and able to extend every requisite aid to all newcomers who manifested the least solicitude about their spiritual future. The whole conspiracy, culminating in this Luzern petition, is insulting and outrageous to American Catholics, who will not leave foreign meddlers long in doubt

as to the earnestness and extent of their just resentment.

A DEMAND OF THE SCHOOL TEACHERS.—It is now apparent that the great problem before the teachers is to raise teaching to the rank of a profession. Each State should offer the opportunity to every one to become a professional teacher—that is, to gain a diploma good for life. Legislation is needed in many of the States. The public opinion of a community must be aroused to see the inconsistency of the requirement to exact an examination of teachers year after year, who are as efficient and satisfactory in the educational world as are the doctors, lawyers, and ministers in their special work.—*School Journal, New York and Chicago, May 30.*

CHRISTIAN SOCIALISM.—The practical application of the precepts and principles of Christianity alone can save society.

This is the true socialism. And the pulpit that does not sympathize with the struggling masses, that does not seek to lift up all classes to the most exalted platform of privileges built by the toil and sweat, whether of brow or heart, of the noblest of the race, is recreant to its duty and false to the spirit of the Christianity it professes to teach.—*Rev. J. B. Risk in Pittsburgh Christian Advocate, May 28.*

RATIONALE OF STRIKES.—It is no question of "capital against labor," but merely that the employers of labor cannot live unless the men in their employ are willing to give the hours of work needed, and for a fair remuneration, which the public necessity, and so the community, declares to be fair, and that employers shall have the privilege of conducting their own business in the ordinary business way.—*Architecture and Building, New York, May 30.*

THE LIQUOR ISSUE.

A GOOD USE FOR SPIRITS.

Correspondence of the Journal of Commerce, New York, May 27.—Upon the recommendation of the Secretary of Agriculture, Congress, at its last session, provided that any manufacturer of sugar from sorghum may remove from distillery warehouses to factories used solely for the manufacture of such sugar from sorghum distilled spirits in bond, free of tax, to be used solely in such manufacture of sugar from sorghum.

The reasons for this enactment are explained in a report of experiments with sorghum in 1890, by Harvey W. Wiley, chemist of the Department of Agriculture.

All attempts to secure a perfect separation of the sugar in sorghum juice have failed, because other substances contained in the juice persisted in combining with the sugar under every method employed to precipitate the sugar from the juice.

It has been observed that alcohol poured into sorghum juice caused it to settle and clear itself, or in chemical language, produces precipitation; it was decided to try the effect of alcohol upon the juice concentrated into syrup. This syrup, after cooling, was mixed with an equal volume of 95 per cent. alcohol. This was sufficient to produce complete precipitation of the gummy and other matters. The syrup was then filtered, the alcohol separated by redistillation, the syrup evaporated in vacuo, and the sugar and molasses were separated in a centrifugal. Professor Wiley estimates that under present processes 10,000 gallons of sorghum syrup produce about 10,000 pounds of sugar, worth \$400. With the alcohol process the same quantity of syrup will produce 23,464 pounds, worth \$854. He is confident that the alcohol method would yield at least a profit of \$1 per ton of cane more than can be obtained by the present methods.

IMMIGRATION PLANK IN THE PROHIBITION PLATFORM.

The Voice, New York, June 4.—

12. That immigration laws should be so enforced as to prevent the introduction into our country of all convicts, inmates of dependent institutions, and others physically incapacitated for self-support, and that no person should have the ballot in any State who is not a citizen of the United States.

There are many States where the right to vote is given to persons long before they can, under our naturalization laws, become citizens of the United States. In some States the mere declaration of an intention to become a citizen, entitles to suffrage. This has been done in some cases to attract immigration, in others for partisan reasons. With our rapid increase of immigration, much of it undesirable, such a condition is fraught with peril. It has become a very urgent issue, and the Prohibition Party foresaw in 1888 what is just beginning to dawn upon the country at large.

LICENSES IN PHILADELPHIA.—As the business of liquor selling becomes year by year more closely adjusted to the conditions imposed by the law, the work of the License Court is naturally attended with less difficulty. The list of licenses for this year, so far as retailers are concerned, shows how largely the work has become a matter of routine. There are few complaints of insufficient accommodation, and the character of the places where liquors are sold has been greatly improved. The problem of wholesale licenses is still unsolved; but with regard to these the License Court has exercised a sound discretion, and the results will doubtless be entirely satisfactory to the community.—*Philadelphia Record, May 24.*

A RALLYING CRY.—In 1881 the consumption of beer was 8.65 gallons, and of spirits 1.38 gallons per capita.

In 1890 the quantity of beer consumed gives 13.66 gallons of beer for each inhabitant of the country, and 1.40 gallons of spirits. This must have cost the consumers not less than \$900,000,000.

Must this evil go on? Go on without abatement, even increasing? Shall we conclude that "high license" is a failure, and prohibition ineffective, and that we may as well allow the saloon to have full sway? No, the battle for prohibition must not be given up.—*United Presbyterian, Pittsburgh, May 28.*

NEW PENNSYLVANIA LIQUOR LAW.—The increase in the retail license fee from \$500 to \$1,000 in first and second-class cities is about the most thoroughly rational piece of legislation this Legislature has achieved. It is a pity it was not done soon enough to apply to this year's licenses. It is more than a pity that the same good sense has not been brought to bear on the wholesale license bill, which seems to have been tied up by some influence unknown.—*Press, Philadelphia, May 28.*

ATTITUDE OF SOUTHERN PRESBYTERIANS.—The Presbyterian General Assembly, in session at Birmingham, has decided that the Church will not take part in any prohibition campaign, and will not send delegates to the temperance convention. The Church very correctly holds to the idea that a temperance man made so by legal enactment is still intemperate in the sight of heaven.—*American, Nashville, May 25.*

MAINE LAW.—Maine's new liquor law seems to have no loopholes in it. If faithfully executed it will make prohibition prohibit. Hotels have closed their bars, druggists have disposed of their stock of liquors, and express companies have issued stringent orders to their employes upon the subject.—*Union Signal (organ of W. C. T. U.), Chicago, May 21.*

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AMERICAN.

EDUCATION, LITERATURE, ART.

- Criticism (Modern), The Significance of. Hamilton Wright Mabie. *Andover*, June, 15 pp. Modern criticism as it relates to literature.
- Female Education in Germany. The Countess v. Krochow. *Century*, June, 3 pp. Observations upon the methods and ideas of female education in Germany.
- Jewish Literature, History of. Dr. Gustave Karpeles. *Menorah*, June, 9 pp. Fourth Period continued. The Beginning of Neo-Hebraic Poetry, and of Science.
- Women at an English University. Eleanor Field. *Century*, June, 7 pp. Illustrated. Describes the life at Newham College—one of the two colleges for women students at Cambridge.
- Women Students, The Health of. Catherine Baldwin. *Century*, June, 2 pp. Presents health statistics of women students at Cambridge and Oxford.

POLITICAL.

- Reciprocity (Canadian) Within the Union—not "Free Trade" and False Pretences. The Hon. Joseph Shelden. *New Englander and Yale Rev.*, June 17 pp. Defends Protection and argues that proposed reciprocity with Canada is not Free Trade.
- Reciprocity, Foreign Trade and. Franklin McVeagh. *Belford's*, June, 5 pp. Argues that reciprocity and protection cannot exist together; the one destroys the other.

RELIGIOUS.

- Buddhism and Christianity, the Essential Doctrines of, A Few of the Chief Contrasts between. Sir M. Monier-Williams, K. C. I. E. *Christian Thought*, April-May, 10 pp. An interesting and timely article by one acknowledged to be a great authority in this department of learning.
- Christianity a Religion of Hope. Philip S. Moxom, D.D. *Andover*, June, 10 pp. Criticism (Biblical and Historical). Can there be no Davidic Psalms in the Psalter? Professor Steenstra. *Andover*, June, 13 pp.
- Huxley's (Professor) Latest Polemic Against the Christian Faith. The Rev. George W. King. *Christian Thought*, April-May, 13 pp. Criticizes Prof. Huxley's article, "The Lights of the Church and the Lights of Science."
- Japan, The Present Religious Crisis in. Nobuta Kishimoto. *Andover*, June, 15 pp. Points out the causes of the impending religious crisis in Japan.
- Judaism and Christianity. Prof. D. G. Lyon, Ph.D. *Old and New Test. Student*, June, 7 pp. A review of *Judaism and Christianity*. A Sketch of the Progress of Thought from Old Testament to New Testament. By Crawford Howell Toy, Professor in Harvard University.
- Lux Mundi. *Menorah*, June, 5 pp. Holds that the doctrinal views expressed in *Lux Mundi* show the trend of liberal thought in religion.
- Parker's (Theodore) Early Sermons. The Rev. Samuel J. Barrows. *Mag. of Christian Literature*, June, 6 pp. Illustrations from his early sermons revealing his power as a sermonizer.
- Paul's (St.) Apology, The Setting of. Irving J. Mennatt, Ph.D., LL.D. United States Consul, Athens, Greece. *Old and New Test. Student*, June, 11 pp. Describes the material environment of the Apostle when he delivered his sermon on Mar's Hill.
- Primitive Man. Thomas Scott Bacon, D. D. *Christian Thought*, April-May, 20 pp. An argument against the evolution theory of man's creation.
- Prophecy, The Historical Element in: Its Relation to the Divine Element. By Wellesly Students. *Old and New Test. Student*, June, 6 pp.
- Visions. The Rev. George E. Reed, D.D., LL.D., President of Dickinson's College. *Christian Thought*, April-May, 14 pp. A sermon upon heavenly visions.

SCIENCE.

- Chemistry (Physiological). Conducted by John A. Miller, M.D., Ph.D. *Buffalo Med. and Surgical Jour.*, June, 4 pp.
- Fistula (Recto-Vaginal), The Operative Treatment of. Dr. Max Saenger. *Buffalo Med. and Surgical Jour.*, June, 16 pp.
- Measles, an Epidemic of, Notes on. Frederick Stanbro, M.D. *Buffalo Med. and Surgical Jour.*, June, 1 p.
- Ophthalmology. Conducted by Alvin A. Hubbell, M.D. *Buffalo Med. and Surgical Jour.*, June, 4 pp.
- Orthopedic Surgery, Section on. New York Academy of Medicine Society Proceedings. *Buffalo Med. and Surgical Jour.*, June, 12 pp.

SOCIOLOGICAL.

- Genius and Morality. 1. The "Disease of Genius." Victor Yarros. 2. Are Men of Genius Wicked? F. T. Jones. *Belford's*, June, 22 pp. The first admits the alleged fact that men of genius are immoral. The second denies it.
- Japan, The Feudal System of, Compared with that of Europe. M. Ichihara. *New Englander and Yale Rev.*, June, 10 pp. A brief statement of the origin and development of the feudal system of Japan.
- Labor's War on Labor. Linton Satterthwait. *New Englander and Yale Rev.*, June, 16 pp. A plea for the laborer, "oppressed and trodden under foot by organized labor."
- Marriages (Consanguineous). Dr. Heinrich Stern. *Menorah*, June, 10 pp. Discusses the prohibition of consanguineous marriages by the Christian Church.
- Reality, What is? Part XI. The Philosophy of the Unconscious. The Rev. Francis H. Johnson. *Andover*, June, 18 pp.
- Wage System (The). Eva McDonald. *Belford's*, June, 11 pp. An analysis of the peculiar phases of the wage system.
- Wealth, The Gospel of. Prof. Tucker. *Andover*, June, 15 pp. Critique of the discussion that has grown out of the publication of Mr. Carnegie's article.
- Women as Type-setters. Charles J. Dumar. *Ladies' Home Jour.*, June.

UNCLASSIFIED.

- Alps (the), Play and Work in. Joseph and E. R. Pennell. *Century*, June, 17 pp. Illustrated.
- Amulets of Fortune. Dr. G. A. Danziger. *Menorah*, June, 4 pp. The Hebrew use of amulets.
- Barrundia Affair (The). The Hon. Anthony O. Keasbey. *New Englander and Yale Rev.*, June, 18 pp. Considers especially the part taken in the Barrundia Affair by Commander Reiter, and the action of the Secretary of the Navy.
- China, First Impressions of. Edwin E. Aiken. *New Englander and Yale Rev.*, June, 12 pp.
- Czar (the), At the Court of. George M. Dallas. *Century*, June, 14 pp. With Portraits. Part Second of extracts from the Journal of the late Vice-President Dallas.

Gettysburg and Waterloo. Theodore Roosevelt. *Century*, June, 2 pp. A comparison and a contrast.

Horseback-Riding for Women. Carl A. Nyegaard (Commander of the New York Riding Club). *Ladies' Home Jour.*, June. General instructions for horseback-riding.

Inheritance Taxation. The Vedder Law, Passed February, 1891. *Surrogate*, May, 14 pp.

Leper (a), What it is to be. Sister Rose Gertrude. *Ladies' Home Jour.*, June. Describes the symptoms and specific characteristics of leprosy.

Life, What Is? Prof. Henry A. Mott, LL.D. *Menorah*, June, 44 pp. Treats of the beginning of animal life in the cell.

Macdonald (Lady Agnes). Max Jesoley. *Ladies' Home Jour.*, June. Biographical sketch of the wife of the Premier of Canada.

Miner's Sunday in Coloma. Charles B. Gillespie. *Century*, June, 10 pp. Illustrated. From the writer's California Journal, 1849-50.

Physical Culture, II. Walking for Health. *Belford's*, June, 9 pp.

Sherman's (General) Last Speech. The Old Army. Delivered at the Press Club Dinner to H. M. Stanley, at Delmonico's, January 31, 1891. Printed from manuscript dictated by General Sherman. *Century*, June, 4 pp.

Slave-Cruising in the Red Sea. By an English Officer. *Drake's*, June, 5 pp. Describes a cruise for slave dhows.

South Carolina, An Outing in. Anna Olcott Commelin. *Drake's*, June, 5 pp. Illustrated.

Talleyrand Replies to His Accusers. From the memoirs of Talleyrand. Introduction by Whitelaw Reid. *Century*, June, 7 pp.

Wills, A Digressive Essay on, with Some Remarkable Instances. *Surrogate*, May, 6 pp.

Wills Made Away from Home. Austin Abbott. *Surrogate*, May, 4 pp. States the provisions for making a will away from home.

GERMAN.

BIOGRAPHICAL.

- Belli (Giuseppe Giochino). Josef Schumann. *Nord und Süd*, Breslau, May, 10 pp. Biographical sketch of a Roman dialect poet.
- Lassalles' (Ferdinand) Diary. Paul Lindau. *Nord und Süd*, Breslau, May, 28 pp. A sketch of Lassalles' school days, and a transcript of his diary from May, 1840, to May, 1841, while he was a student at the commercial academy in Leipzig.
- Ochsenbein (Ulrich), President of the Swiss Confederation. E. Bloesch, *Unsere Zeit*, Leipzig, May, 7 pp. Biographical sketch.

EDUCATION, LITERATURE, AND ART.

- Battle of the Huns (Kaulbach's) and its Connection with Count Raczynski. Hans Müller. *Nord und Süd*, Breslau, May, 21 pp. Concluding chapter.
- Christ on the Cross. Novelette, by Julius Petri. *Nord und Süd*, Breslau, May. Unfolds the change of sentiment undergone by a young minister while regarding one of the images of Christ crucified, so common in South Germany.
- Fable Literary). Adalbert Meinhardt. *Nord und Süd*, Breslau, May, 9 pp. Teaches that although the gift of poetry be soiled by contact with the earthly, it will yet shine forth purified by virtue of its heavenly origin.
- Russian Music. Lina Schneider. *Unsere Zeit*, Leipzig, May, 9 pp.
- School Conference (The Berlin) and the Reform of the System of Higher Education. Frank Justi. *Unsere Zeit*, Leipzig, May, 1891. Thinks the Minister of Education has an opportunity of distinguishing himself if he pursue the right course. The author deems choice of subjects of less importance than methods of instruction.
- Wallenstein: The Dramatic Treatment of the Materials before Schiller. George Irmer. *Nord und Süd*, Breslau, May, 14 pp. No historical material has been so early and so frequently utilized for dramatic purposes, but Schiller's masterpiece is recognized by historical critics as a truer presentation of the man than is to be found in any earlier biography.
- Weimar Court Theatre, Centenary Anniversary of. *Ueber Land und Meer*, Stuttgart, May, 2 pp. With illustrations and portraits.
- Weimar Court Theatre, The Centenary Celebration of. Robert Keil. *Vom Fels zum Meer*, Stuttgart, 6 pp. Discusses Goethe and some of his leading interpreters on the Weimar stage.

POLITICAL.

- Austro-Hungary and Germany. Tariff Union Between. Prof. Dr. J. H. Schwicker. *Unsere Zeit*, Leipzig, May, 20 pp. Sees in commercial union between the two countries a tie favoring unity of political interests.
- Baltic Provinces, (the) Evangelical-Lutheran National Church of. *Unsere Zeit*, Leipzig, May, 17 pp. Is being crushed out by Russian intolerance, and hatred of everything German.

SCIENCE.

- Air Balloon (The) in War. J. Gastner. *Vom Fels zum Meer*, Stuttgart, May. Describes the progress in their utilization, and predicts a great future for them.
- Blood-Letting, and its Disuse. Dr. O. Dornblüth. *Vom Fels zum Meer*, Stuttgart, May, 1 p. Discusses blood-letting historically, and transfusion of blood in modern practice.
- Caverns (Ancient Artificial). *Vom Fels zum Meer*, Stuttgart, May, 1 p. Describes some caverns in Austria, Bavaria, and elsewhere, supposed to have been excavated in the Stone Age.
- Clouds (The) and the Weather. Dr. W. Laska. *Ueber Land und Meer*, May, 1 pp. A popular elucidations of the conditions of rain.
- Electrical Force, Transmission of. Dr. H. Lux. *Vom Fels zum Meer*, Stuttgart, May. Describes the progress of electric technology as illustrated at the recent Electro-technic Exhibition at Frankfurt an Main.
- Microbes (The), Man's Smallest Friends and Foes. *Ueber Land und Meer*, Stuttgart, 1 p. A Popular discourse on disease germs and others.
- Mountain Air as a Remedial Agent in Disease. Dr. Adolf R. von Kutschera-Aichbergen. *Ueber Land und Meer*, May, 1 pp. Treats of the benefit derived by consumptive patients from a winter residence in the mountains, in connection with Koch's treatment.

UNCLASSIFIED.

- Black-Cock in Pairing Time. G. Lehnert. *Vom Fels zum Meer*, Stuttgart, May, 1½. Describes the method of shooting this grandest and wariest of European game birds.
- Garden (In the). Heinrich Roß. *Westermann's Monats-Hefte*, Braunschweig, May. A guide to the Aesthetics of Plants.
- Germany, Property and Rights of Inheritance in. Gustav Strehlke, *Ueber Land und Meer*, Stuttgart, May, 2 pp. Discusses the laws of Inheritance.
- Home (One's Own). Carl Kruger. *Vom Fels zum Meer*, Stuttgart, May 3 pp. Sets forth, in story form, the advantages of building societies.

I Castelli Romani. I. Therese Höpfner. *Westermann's Monats-Hefte*, Braunschweig, May, 16 pp. Describes some typical Roman Castles and Villas. 5 illustrations.

Life-Saving Boat, New Hydraulic. *Ueber Land und Meer*, Stuttgart, May, 1 p. With illustrations. Describes the new boat "Duke of Northumberland."

Marie Antoinette's Piano. Hermann Grabert. *Vom Fels zum Meer*, Stuttgart, May, 1 p. Describes the rescue of the instrument from impending destruction after the storming of the Tuilleries.

Morocco. Concerning the Sultanate of. Oskar Lenz. *Vom Fels zum Meer*, Stuttgart, May, 1 p. France and Spain covet it, England strives to maintain the *status quo*, and the Sultan has sufficient sense to afford no just pretext for interference.

Sick (the) Voluntary Nursing of. *Ueber Land und Meer*, Stuttgart, May, 2 pp. Commends the sentiment which prompts nurses to care for the sick and wounded in war.

Swiss Cottages. Ferd. Luthmer. *Vom Fels zum Meer*, Stuttgart, May, 7 pp. 8 illustrations.

Tarpon Fishing in Florida. W. Willy. *Vom Fels zum Meer*, Stuttgart, May, 5 pp. with illustrations.

FRENCH.

UNCLASSIFIED.

Paris in Carriages. Croqueville. *Nouvelle Revue*, Paris, May 1, 19 pp. Third and last of a series of articles describing the various kinds of pleasure vehicles which have been in fashion in Paris during this century.

Ray of the Sun. Eugene Noël. *Lecture*, Paris, May 10, pp. 8. Reflections suggested by a ray of the sun entering the author's chamber.

Ten Years of Bohemia. Emile Goudeau. *Lecture*, Paris, May 10, pp. 32. Fifth part of reminiscences of a time when the writer was one of the "Bohemians" of Paris.

Tunis at Ramadan. Paul Radiot. *Nouvelle Revue*, Paris, May 1, 20 pp. Description of the aspect of the City of Tunis, during the celebration of the festival of the Ramadan.

Wallachian, Wedding (The). Jules Brun. *Lecture*, Paris, May 10, pp. 10. Description of a wedding in Wallachia, a part of the kingdom of Roumania.

Books of the Week.

AMERICAN.

Application and Achievement. J. H. Hartzell. G. P. Putnam's Sons. Cloth, \$1.50.

Banking, Theory and History of. Prof. Charles F. Dunbar. G. P. Putnam's Sons. Cloth, \$1.25.

Beecher (Henry Ward): A Study of His Personality, Career, and Influence in Public Affairs. John R. Howard. Fords, Howard & Hulbert. Cloth, 75c.

Brave Hearts. Rossiter W. Raymond. D. Lothrop Co., Boston. \$1.50.

Chansons Populaire de la France. Prof. Thomas F. Crane. G. P. Putnam's Sons. Hf. cloth, \$1.50.

Columbia, A Story of the Discovery of America. John R. Musick. Worthington Co. Cloth, \$1.25.

Copyright, Question of. George H. Putnam. G. P. Putnam's Sons. Cloth, \$1.50.

Currency, Finance, and Banking, Laws of the United States Relating to, from 1789 to 1891. Compiled by Charles F. Dunbar, Professor of Political Economy in Harvard University. Ginn & Company, Boston. Cloth, \$2.50.

Drinking Water and Ice Supplies. T. M. Prudden, M. D. G. P. Putnam's Sons. Cloth, 75c.

Evangeline, the Land of, Stories of. Grace D. McLeod. D. Lothrop Co., Boston, \$1.25.

Food and Feeding. Sir Henry Thompson, F.R.C.S. Sixth edition, enlarged. Frederick Warne & Co. Cloth, \$1.25.

Gambler (The). Franc B. Wilkie. John E. Potter & Co., Phila. Paper, 50c.

Geography (Potter's Advanced). Eliza H. Morton. John E. Potter & Co., Phila. Cloth, \$1.25.

Gospel Criticism. Pres. Arelle Cone, D.D. G. P. Putnam's Sons, Cloth, \$1.50.

Handel and Haydn. Selections from the "Messiah" and "Creation." Arranged and adapted by Edward Hare for Sunday Schools and Churches. C. T. Dillingham. Quarto, boards, 40c.

Impressions and Recollections. O. B. Frothingham. G. P. Putnam's Sons. Cloth, \$1.50.

Labor, Relation of, to the Law of To-Day. Prof. L. Brentano. G. P. Putnam's Sons. Cloth, \$1.50.

Landscape Gardening. Samuel Parsons. G. P. Putnam's Sons. Cloth, \$3.50.

Literature (American). Prof. Charles S. Richardson. G. P. Putnam's Sons. Hf. morocco, \$3.50.

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Mysteries, The King of. Col. A. G. Feather. John E. Potter & Co., Phila. Cloth, \$3.00.

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Rector of St. Luke's. Marie Bernhard. Worthington Co. \$1.25.

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Cass (Lewis). Vol. 24. American Statesman Series. Andrew C. McLaughlin. Houghton, Mifflin & Co., Boston. Cloth, \$1.25.

England and Italy, Notes in. Mrs. Hawthorne. Houghton, Mifflin & Co., Boston. Cloth, \$1.50.

Felecia. Fanny N. D. Murfree. Houghton, Mifflin & Co., Boston. Cloth, \$1.25.

Maritime Provinces (The). M. F. Sweetser. Houghton, Mifflin & Co., Boston. Cloth, \$1.50.

New England. M. F. Sweetser. Houghton, Mifflin & Co. Cloth, \$1.25.

Ryle's Open Gate. Susan T. Moore. Houghton, Mifflin & Co., Boston. Cloth, \$1.25.

Whist in Diagrams. G. W. P. Houghton Mifflin & Co. Cloth, \$1.25.

White Mountains (The). M. F. Sweetser. Houghton, Mifflin & Co., Boston. Cloth, \$1.50.

Current Events.

Wednesday, May 27.

The Ohio State Farmers' Union, in session at Columbus, rejects the Sub-Treasury scheme, and opposes the nomination of a third-party ticket. In the Presbyterian General Assembly, the Committee on Theological Seminaries offer resolutions disapproving of the appointment of Dr. Briggs in Union Theological Seminary. The United States Grand Jury, at Florence, Arizona, returns twenty-seven indictments under the Edmunds Polygamy Law. The sixty-second Synod of the Reformed Presbyterian Church of North America convenes at Pittsburgh. Nearly 2,000 cabin passengers sail from the port of New York for Europe. The Sunday-schools of Brooklyn celebrate the sixty-second anniversary of the establishment of Sunday-schools in that city.

The Canadian Senate passes the Bill renewing the *modus vivendi* for the fishing season of 1891. The French Chamber of Deputies passes a Bill providing for the storage of grain, in every fortified town in France, sufficient to feed all the civilians of such a town for two months, in time of war.

Thursday, May 28.

Judge S. M. Breckinridge, of St. Louis, drops dead immediately after making a speech on the Briggs Question at the Presbyterian General Assembly.

In the British House of Commons the Knutsford Bill is tabled. H. S. Leon (Gladstone Liberal) is elected a member of Parliament to represent North Buckinghamshire. A dispatch received at Lisbon states that another fight has taken place in Africa, between the British and the Portuguese; the Portuguese were defeated. In the French Chamber of Deputies, M. Lecour advocates a duty of thirty-five francs on pork, in order that France might not be poisoned by American pork; the House passes the Tariff Bill recommended by the Committee, in which the duty on pork is twelve francs. An attempt at revolution at Port au Prince, Hayti, fails, and the rebels are executed.

Friday, May 29.

The Presbyterian General Assembly, by a vote of 440 to 60, adopts the report of the Committee on Theological Seminaries, disapproving of the appointment of Dr. Briggs in the Union Theological Seminary. Philadelphia City Treasury stops payment of warrants pending the change of officers; ex-Treasurer Bardsley is sent to prison in default of bail.

In the British House of Commons the First Lord of the Treasury introduces the Bill prohibiting British subjects from catching seals in Bering Sea for a certain period, the duration of which, however, is not given in the Bill. It is announced in St. Petersburg that Hebrew army doctors will be compelled to join the Orthodox Church or else resign their places. Richard Somerset Le-Poer-Trench, Fourth Earl of Clancarty, dies suddenly in London; Belle Bilton, a concert hall singer, becomes the Countess of Clancarty. The recognition by Bolivia of the Chilean rebels is formally published; it is asserted that Bolivia will furnish them troops on condition of Chili canceling the Bolivian debt.

Saturday, May 30.

Memorial Day is observed throughout the country. The cornerstone of the new State Armory is laid at Poughkeepsie, New York; Governor Hill delivers the address. Professor Charles A. Briggs sails for Europe on the *Umbria*. President Harrison takes part in the memorial exercises at Philadelphia, delivering an address at Independence Hall. Dr. Fordyce Barker, a distinguished physician, dies in New York City.

The French Chamber of Deputies votes to allow the free importation of raw hides and furs into France. The Czar, as the arbitrator in the dispute between Holland and France regarding the Guiana boundary, decides in favor of Holland. In the Italian Chamber of Deputies, the Minister of Finance said that the reports in regard to the crops both at home and abroad did not justify any modification of the duties on cereals.

Sunday, May 31.

The New York Metropolitan Museum is opened for the first time on Sunday; the number of visitors is estimated at 10,000.

Victoria sealers send to Sir Charles Tupper a protest against the passing of the Bill now before the British House of Commons to close the Bering Sea for a year. The International Templars' Conference, at Edinburgh, by a resolution declares that it is not a violation of templar obligations for a member to communicate the work of the order to a clergyman under the seal of the confessional; declarations are passed reaffirming the prohibition principles. The International Peace Congress, at Milan, resolves that the New Orleans affair ought to be referred to the International Institute at Ghent for arbitration. The Imperialists hold a banquet in Paris. At a meeting of the Spanish Cabinet, Premier Cánovas del Castillo announces that the convention with the United States had been concluded.

Monday, June 1.

The 253d anniversary of the organization of Boston's Ancient and Honorable Artillery is celebrated with appropriate exercises, the Rev. Dr. Talmage preaches the sermon in the Old South Church. The annual examinations of the Military Academy at West Point begin. The Rev. Dr. John Hall resigns the chancellorship of the University of the City of New York.

In the British House of Commons, the Bering Sea Bill passes its second reading. The famous Baccarat scandal trial is begun before Lord Chief Justice Coleridge, at London. At the Parliamentary election at Paisley, Mr. Dunn, the Gladstonian candidate, is elected. The Czarewicz opens the first portion of the Trans-Siberian Railroad, and lays a memorial tablet. Lord Victor Cavendish, Liberal Unionist, is elected to the House of Commons.

Tuesday, June 2.

The Secretary of the Treasury issues a circular giving notice that he would redeem the outstanding 4½ per cent. bonds, principal and interest, on September 2, 1891. The Presbyterian General Assembly adjourns *sine die*. The 110th annual communication of the Grand Lodge of Free and Accepted Masons of the State of New York convenes in the Masonic Temple New York City.

Sir John A. Macdonald, Premier of Canada, is very ill, and the physicians think he cannot recover. The French Prime Minister, M. de Freycinet, denies the reported French interference in Newfoundland. A Socialist manifesto is issued in Berlin calling upon the Socialists throughout Germany to meet and protest against the Government's decision not to reduce the duties on grain. The *National Press*, of Dublin, charges Mr. Parnell with misapplying certain funds. The Canadian Government passes an order in council permitting a meat exporting company to import American cattle in bond to be slaughtered.

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